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ABSTRACT

A study was done to provide research-based rationale and criteria to support the reading and study of multiethnic literature with the goal of persuading educators to prescribe these books. Information on multiethnic children's literature was obtained by reading, reviewing, and discussing over 200 of these books published mainly within the last 2 decades, and by researching the professional literature relating to the evaluation and use of African American, Hispanic, and Native American children's literature. This portion of the study developed criteria to evaluate children's literature so that unworthy books are not prescribed to perpetuate stereotypes or negative images. Related research was conducted in the fields of demographics and education, and the sociology of minority cultures. Experiential sources included workshops introducing this literature to educators and parents and committee discussions relating to the selection of such literature for classroom use. The study concludes that multiethnic children's books that fulfill the criteria for good literature and positively reflect the minority cultures of students should be prescribed for the elementary school curriculum. This literature should be carefully selected by a process that involves minority and mainstream educators and community members and uses consistent and relevant criteria. An appendix lists 102 recommended children's titles. Contains 76 references. (JB)

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MULTIETHNIC CHILDREN'S LITERATURE IN THE ELEMENTARY SCHOOL CURRICULUM: RATIONALE, CRITERIA, AND IMPLEMENTATION

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PROJECT

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the requirements for the degree of

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MULTIETHNIC CHILDREN'S LITERATURE IN THE ELEMENTARY SCHOOL CURRICULUM: RATIONALE, CRITERIA, AND IMPLEMENTATION

A Project

by

Gloria D. Jackson

Approved by:

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Kal Gezi

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April 23, 1991
Date

Department of Educational Administration & Policy Studies

Abstract

of

MULTIETHNIC CHILDREN'S LITERATURE IN THE ELEMENTARY SCHOOL CURRICULUM: RATIONALE, CRITERIA, AND IMPLEMENTATION

by

Gloria D. Jackson

Statement of Problem

Children should read literature that reflects the many cultures represented in our pluralistic society. This is especially so for minority culture children who need to see themselves and their cultures validated through positive stories and illustrations. Such multiethnic literature is available in the marketplace. However, experience has shown that it is not generally accessible to these students through school and public libraries, or through the home. To alleviate this problem, a selection of this literature should be introduced to the students in elementary schools through the curriculum, and read and studied in the classroom.

Sources of Data

Information on multiethnic children's literature was obtained by reading, reviewing, and discussing over 200 of these books published mainly within the last two decades, and by researching the professional literature relating to the evaluation and use of African American, Hispanic, and Native American children's literature. Related research was conducted in the fields of demographics and education, and the sociology of minority cultures. Experiential sources included workshops introducing this literature to educators and parents and committee discussions relating to the selection of such literature for classroom use.

Conclusions Reached

The prescribed use of multiethnic children's literature in the elementary school curriculum has validity and value. It can enrich the education of all children, and contribute especially to the learning of "at risk," minority-culture children. These books must be selected with sensitivity and by consistent guidelines.

Thomas P. Carter, Committee Chair
Thomas Carter

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Chapter 1

INTRODUCTION

It is important that elementary school children in our pluralistic society read good multiethnic children's literature. This study will discuss the rationale for such a statement and present guidelines for selecting appropriate literature to use in the curriculum. Minority-culture books must be carefully selected if they are to have positive effects on both the minority and mainstream students. Besides general principles of literary criticism, evaluation of such literature requires some special criteria which will be examined in this study. The author's experiences as a librarian, teacher, and administrator in inner city schools have provided her the opportunity to read and appreciate this literature, and the pleasure of introducing it to children and teachers. Such experiences have shown that these books have an untapped potential to affect the self-esteem and reading skills of minority students, and to promote a good school climate through better intercultural understanding. This belief has impelled her to research and write this paper.

The Problem

Unfortunately, most children do not have access to multiethnic literature through the home, or through public and school libraries. There are no surveys giving statistics on such books being available in the homes of students. The assumption, based on personal experience and interviews with mainstream and minority adults, is that most homes do not have these books. There is evidence that considerable multiethnic literature is available in public libraries, but no statistics on how many of these books are borrowed by children. The school library should be the source through which all children can equally access books, by virtue of their daily attendance at school. However, the review of research literature in Chapter 2 will show that few elementary schools in California have effective libraries. How then can children get these worthwhile books?

The Purpose

The most reliable avenue through which children have access to this literature is the elementary school classroom. The purpose of this study, then, is to provide a research-based rationale and criteria to support the reading and study of such literature in the elementary school classroom through the English-Language Arts

curriculum. The goal is to persuade educators who have the responsibility for curriculum planning to prescribe these books for classroom reading or study, and to make informed decisions on the books selected. This paper also is written to make teachers, librarians, and parents aware of the value of this literature, and interested in presenting it to children.

The Significance

The use of multiethnic children's literature has urgency because of the burgeoning minority population in the United States. The Census Bureau recently reported that "cultural diversity probably accelerated more in the 1980s than [in] any other decade . . . the number of Asian-Americans more than doubled and the Hispanic population grew by more than 50% (U. S. Asian, 1990, p. B1). These statistics are reflected in California where Hispanics account for more than 25% of the population. Currently, minority students in California public schools make up over 50% of the enrollment. This figure is projected to reach 60% by the year 2000. School statistics reflect a very high dropout rate by minority students. Many types of multicultural education have been debated and implemented in the schools in an attempt to provide inclusive education that encourages academic

success for all minority students. The prescribed reading and study of multiethnic literature in the elementary school classroom is a legitimate strategy for such culturally inclusive education.

Though integrated schools are a reality in California, there is still polarization on many school campuses between the diverse cultural populations. The search for new strategies to alleviate this situation continues. Reading and discussing multiethnic literature in the classroom can be a significant element towards promoting mutual respect for self and others, and contributing to a better school climate.

Methodology

Research was conducted in multicultural and multiethnic education, minority group psychology and learning strategies, curriculum planning, public education in California, and evaluation of multiethnic literature. The experiences of the author in the dual roles of teacher and librarian were used to examine about 300 recent children's books reflecting the major ethnic groups. Over 100 of these were read and reviewed by this author, and many were discussed with interested teachers, resource specialists, and librarians. A special effort was made to submit controversial or outstanding books to reviewers of

the same ethnic minority as the content. A list of books was selected for recommendation. It is included in the appendix, with brief annotations and suggested grade levels. Titles for Core Study, Extended Reading, and books to Read Aloud are appropriately marked (see Appendix for definition).

Definition of Terms

Research in the multiethnic field reveals that the same cultural concepts can be defined in different ways at different times. For the sake of consistency, choices had to be made from the many terms used to describe ethnic groups and concepts. The definitions of these and other terms used in this study are given here.

African American--This "culture-specific" label seems to be the preferred term, at this time, and is strongly advocated and defined by the President of the National Alliance of Black School Educators (Ackerman, 1989, p. 24). The term "Black" will also be used, as an alternative, since it has been the term most used until recently.

Black-English--This written and oral language of African American differs from standard English in word choice, pronunciation, spelling, and grammar.

Chicano--Since this study is based mainly in California, this term may be used to identify persons of both genders of Mexican American or Hispanic culture.

Core Literature--Books worthy of reading and study in the school classroom. This also refers to a body of common literature for all students.

Critical Pedagogy--An examination of education with respect to the conditions and rights of minority cultures. Friere (1968) is the most illustrious exponent of this theory.

Ethnicity--According to Lampe (1988) this term,

> . . . refers to an important dimension of an individuals self image which is based on ancestry, race, religion, or nationality. An ethnic group is defined as a group that exhibits each of these characteristics; a shared common history and tradition, a shared sense of peoplehood, and a common way of life or subculture: Nationality is frequently shared by members of an ethnic group and culture is always shared. Some people are more ethnic than others--the degree in which they share the same culture (p. 116).

Ethocentrism--The practice of regarding one's own culture as superior to all others.

Hispanic--This term will include Spanish, Mexican, Mestizo, and Latino cultures.

Mainstream--This description will identify the Anglo-European American culture and persons not belonging to the disadvantaged minority ethnic populations.

Melting Pot Theory--Theory of earlier decades describing the mixture of European and third world immigrant cultures to form the homogeneous, new mainstream culture. In reality, the Anglo-European cultures dominated.

Minority--This word will be used as a noun or adjective referring to a member of a minority group (see below).

Minority Group--This term identifies a group sharing common physical or cultural characteristics, that is economically, socially, and politically subordinated in the dominant society.

Minority-Culture Book--A book dealing with one particular culture, or closely related cultures. Used alternatively with the term multiethnic literature for the sake of variation.

Multiethnic--A definition to cover a variety of ethnic groups. This is the preferred term in this study, and more specific than multicultural, though it will cover many similar concepts.

Native American--This designation will include descendants of the original inhabitants. Though it is known that these citizens refer to themselves as American Indians, or Indians, the term Native American is more frequently used in the mainstream literature and conversation.

Null Curriculum--That which is omitted from or misinterpreted in the school textbooks and curriculum.

Revisionist History--The current movement by scholars to research and reinterpret American history. In this study it acknowledges the facts relating to the treatment and contribution of minority groups.

Standard English--Spoken and written English as taught in the public schools.

Tradebooks--Commercially produced books for libraries and home reading. These are generally not textbooks.

Young Adult Literature--A library designation for fiction and non-fiction books written for persons 12-16 years-of-age.

Delimitation of Study

The minority cultures or populations specifically discussed in this study are African American, Native American, and Hispanic. The needs and conditions of immigrant groups from Asia, the Indian sub-continent, the

Middle East, and Pacific Islands have not been addressed because of the great variety of cultures represented within this category. However, books reflecting these cultures are included in the Recommended List in the Appendix for two reasons. First, these populations are present in the schools and should be served by this literature. Secondly, minority culture books have appeal and value across ethnic boundaries.

The multiethnic literature referred to in the study does not include textbooks, alphabetical, counting or concept books for the very young, or non-fiction books, except for some biographies. Neither does it include books written solely in languages other than English.

The formal curriculum generally referred to is English-Language Arts though much of the literature cited can also impact the History-Social Studies curriculum. This study does not address techniques for using this literature in class. Teaching strategies and lesson plans are not included, nor is there discussion on unique minority learning modalities. The research and recommendations mainly cover public education in California. However, many of the observations, directives, and principles can be applied to other states.

Summary

This chapter has outlined the parameters within which the study has been conducted. The reason behind the research is the need to address the self-esteem and academic achievement of minority students, many of whom are dropping out of school. The headlines in newspapers are daily reminders of the urgency of this situation. The recommendations proposed here can be one of the strategies toward improving these conditions.

Organization of the Project

Chapter 2 is a review of research supporting the use of multiethnic literature in the curriculum. Chapter 3 covers the guidelines for evaluating multiethnic literature and Chapter 4 contains the recommendations and summary of the project. A Recommended List of multiethnic literature is in the Appendix.

Chapter 2

REVIEW OF THE RELATED LITERATURE

Rationale for Multiethnic Literature

It is the premise of this study that all children need to read multiethnic children's books. "Each time we read a good piece of literature we are changed by the experience. It is this capacity to . . . change our perspective on the world, that makes literature a vehicle for understanding cultures and experiences different from our own" (Bishop, 1987, p. 66). Multiethnic children's literature can penetrate the forces of prejudice unobtrusively and persuasively. The illustrations and stories give validation to the minority child and promote understanding in the mainstream student. Historical facts and cultural behavior are infused into stories. This is a growing body of literature that is sensitive, informed, and attuned to the needs of minority readers. All children need to have access to such books, and opportunities to read and discuss them.

The problem is that most minority and mainstream students in elementary schools do not have the opportunity to read multiethnic children's literature. In Chapter 1

it was suggested that the most equitable avenue for accessing these books should be the school library. The research in this section expands on the reality that existing elementary school libraries in California are frequently not performing this function.

Elementary School Libraries

In California there are very few effective elementary school libraries. The California State Department of Education (CSDOE) published a report on The Crisis in California School Libraries (1987d). Their surveys showed that in 1985 only 21% of elementary school libraries were staffed by certificated librarians. Between 1981 and 1986 there was a net decline in such library staffing of 36%. In comparing these statistics to a concurrent federal report on school libraries (CSDOE, 1987d), it was found that "California was by far in the worst position of all 50 states in terms of having the largest percent of school libraries operating without certificated library staff" (p. 2). Experience has shown that without adequate paid staff, libraries cannot provide consistent, effective service to students. If there is no staff, there usually is no budget, and no awareness of the value of a library program.

Even in those few schools with libraries, there may not be enough good multiethnic books. The results of a separate survey by Ann Lathrop (cited in CSDOE, 1987d) were included in this government report and revealed that 40% of the books sampled in these libraries were copyrighted at least 20 years ago. This means that a large percentage of the multiethnic books were published before 1967. Yet the best of multiethnic children's literature was just beginning to surface in the late 1960s, propelled by the awareness and agitation of the civil rights movement. Sims (1982) has researched the field of African American children's books extensively. She reports that multicultural literature forms a very small percentage (1-2%) of the children's books published each year and that the best of this literature was published after 1965. The simple deduction, then, is that if these libraries have minority-culture books, most of them will be outdated. Many of these older publications were written by mainstream authors and are infused with condescension and inaccuracies. Some minority adults feel that, "not having any book to hand a child is better than giving her one filled with misrepresentations and outright lies" (Slapin & Seale, 1989, p. 15). Such books should be discarded from libraries along with other outdated materials. They should be replaced with a massive

infusion of the later and current multiethnic books in order to respond to the burgeoning minority school population. However, before purchasing such books they should be carefully reviewed by library staff who are trained in evaluating skills and knowledge of children's literature. But the statistics quoted show that most elementary school libraries in California do not have such trained staff! In such a flawed situation, other avenues must be pursued.

The only way, then, for all children to access multiethnic literature is through the school curriculum. This is a reasonable solution when you consider California's pluralistic society, the prolific research on multicultural education, and the direction in which the California State frameworks have been moving in the last few years.

California Demographics and Education

The dominant fact is that California is a pluralistic society and will be even more so in the near future. About 5.3 million Californians (20% of the state's population) are foreign born. During the past decade, there has been a tremendous influx of immigrants from Asia and Mexico. In 1988-89 the minority students in public schools constituted 51.3% of the school population. This

percentage would probably be greater if it were not for the disproportionately high dropout rate of African American and Hispanic students. The situation is volatile in the larger city school districts such as Los Angeles, which has 45% of all African American and Hispanic students, and 33% of all Asian American students in the state (Policy Analysis [PACE], 1989). The report on Racial or Ethnic Distribution of Staff and Students in California Public Schools, 1988-89 (California Basic [CBEDS], 1989) shows that minority students in these schools make up 71% of the school population. As the percentage of mainstream students decreases, as predicted, they also will be members of an ethnic minority group.

Placing multiethnic literature into the curriculum acknowledges the presence of this large body of minority students, many of them disadvantaged academically and socially. Such minority-culture books, many of which come from the minds and hearts of minority authors, can sometimes influence these students more than the average mainstream teacher.

The documents issued by the California State Department of Education contain mixed messages concerning the value of multiethnic literature. Even though the recent recommendations for the English-Language Arts curriculum are permeated by the Euro-centric cultural

literacy of Hirsch (1987), the importance of providing content and strategies that can benefit minority students is acknowledged. The directives in some of the state documents also can be interpreted to support the inclusion of multiethnic literature in the curriculum. The California Reading Initiative recently launched, called for a renewed emphasis on literature at the elementary level. The California English-Language Arts framework (CSDOE, 1986) and the curriculum guides recommended the classroom study of full-text literary works. Following these directives, textbook publishers included full texts of selected children's picture books and stories, along with their textbook teaching series. However, this writer examined most of the language arts textbook packages submitted for adoption in 1987 and found that the quality and quantity of multicultural or multiethnic literature presented was inadequate. In 1988, the California State Department of Education published Recommended Readings in Literature K-8. The introduction suggested that, "curriculum planners must be careful to include materials from varied cultures. Because these materials contribute to understanding and mutual respect, they are as important for members of non-minority groups as well as for those in the minority groups" (p. xii). However, a count of titles in this list showed that only 20% could be considered

multiethnic or multicultural, and many of these were out of print, or published before the ethnic authorship and cultural awareness emphasis of the late sixties. The Supplement (CSDOE, 1990) to the list echoed the same statistic, though these books had the merit of being in print and recently written. These lists coded the titles according to Core Books--those worthy of classroom study--and Extended Reading. The California Superintendent of Instruction strongly recommended that all school districts "develop [their own] list of Core materials in all literary genre from which teachers [can] choose works to teach directly in the classroom setting" (CSDOE, 1987b, pp. 14-15). It is not within the parameters of this paper to conduct a detailed survey of the Core literature lists of the major school districts in the state. However, personal contact with other districts and a review of a few such lists shows that minority-culture books are underrepresented, even though the position of the California State Department of Education (1987b) is that, "It is imperative that excellent writing by authors from racial and ethnic minority groups be sought out and included" (p. 16). A review of these documents makes it evident that the state must provide a more definite commitment to the study of multiethnic children's literature in the classroom if the mainstream teachers and

administrators are to be persuaded to use this excellent resource effectively.

Multiethnic Education

The reading and study of multiethnic children's literature can be used as an effective strategy for multiethnic and multicultural education. In this section, the research of Banks (1988) and Cortes (1990) will be introduced to show the relevancy of this literature. Cortes envisions a Multicultural Person of the 21st century who is the product of effective multiethnic education. In his book, Multiethnic Education: Theory and Practice, Banks (1988) explores many goals for such a curriculum and the ways in which it can effect a school population. Multiethnic literature is relevant to the vision of both of these authors. To demonstrate how it fits in with some of the goals articulated by Banks, the word "literature" is added as an alternate for "curriculum" in the quotations used below.

1. "The multiethnic curriculum [literature] should provide students with continuous opportunities to develop a better sense of self [underline added]" (Banks, 1988, p. 276). Illustrations in children's books could be one of the best ways of providing a sense of self-identity in the early years. There are many picture books currently

being published which are filled with beautiful pictures of minority children and adults. These give validation to the child who has been invisible, secondary, or unnoticed in most of the textbooks. Cherries and Cherry Pits (Williams, 1986) is an excellent example of such a book. The African American child in it loves drawing everything she sees. Finally, she draws herself, filling the page with brown skin, curly hair, and solemn eyes. Illustrations of dark-skinned children and adults can offer affirmation and self-identification to children across many minority cultures.

2. "The multiethnic curriculum [literature] should help students understand the totality of the experiences of ethnic groups" (Banks, 1988, p. 278). Children's fiction, biographies, and picture books abound in cultural detail. Their illustrations, content, language, and geographical and historical settings identify the uniqueness of the cultures, even as their themes give the stories universal application. Cortes' (1990) Multicultural Person should be able to relate to his or her root culture. Children's literature is particularly rich in legends and folktales that unveil and dramatically explore the values and foundations of cultural traditions. Much of the Native American literature falls in this category.

3. "The multiethnic curriculum [literature] should help students view and interpret events, situations and conflict from diverse ethnic perspectives and points of view [underline added]" (Banks, 1988, p. 288). There are two elements to this goal--perspective and conflict. Children's literature speaks to both. The Multicultural Person should have "an understanding of both objective and subjective culture" (Cortes, 1990, p. 4). Though multiethnic literature does often give information about the "food, fun, and fiestas" of a culture, it can also reveal the values, worldview, and social norms of the group. "Literature through its dramatic impact can inculcate in the reader certain social and anthropological insights which the reader may not glean from reading . . . text [books]" (Arnez, 1969, p. 57). Books allow one to vicariously experience the lives of peoples from other cultures, and to look at life from their perspectives. The other element of this goal is conflict. Cortes (1990) agrees that multiethnic education (literature) "should encourage the recognition and comprehension of multiple perspectives, even if this understanding ultimately leads to vigorous disagreement" (p. 4). Minority children are surrounded by overt and subtle conflict in the school, on the playground, and frequently at home. Literature has conflict but provides avenues for resolution. The

minority-culture books of the past two decades are not afraid of confrontation. Taylor writes about the uneasy friendship between a Black man and the White man, whose life he had saved. The scene is harsh and the story is told from the perspective of a young Black relative. The book is appropriately, or ironically, called The Friendship (Taylor, 1987). Banks (1988) points out that "though some conflict is unavoidable in ethnically and racially pluralistic societies, it does not have to be destructive or divisive" (p. 281).

4. Multiethnic literature encompasses the past and present contributions of minority communities and individuals to our pluralistic society. A knowledge of minority cultures, especially those with recent roots in other geographical areas of the world also has future implications. Cortes (1990) reminds us that these populations can help this society create global linkages through cross-cultural knowledge and multilingual skills. Teachers should stress this valuable contribution of a pluralistic society as they read multiethnic literature with their students.

5. Another goal of multiethnic education is reciprocity between cultures. People should take pride in their own roots but they should also respect and appreciate elements of other lifestyles. A strategy for

this approach is "coping," in which learners receive enough information about other cultures, in a setting of mutual respect. They are then able to use elements of any culture to their own advantage, both in the present and future (Carter, 1971). At this time, reciprocity between mainstream and minority cultures is uneven because the mainstream culture is so overwhelmingly the route to success in school and society. There are very few children's books showing how people from the mainstream culture have been helped by minority characters, or have succeeded using the minority culture's measure of success. Multiethnic literature can provide a unique contribution if more such "reciprocal" stories were written. The following book can serve as an example. At the end of the biographical novel, Amos Fortune: Free Man (Yates, 1950), the emancipated slave is a well-respected member of the community and a successful tanner. The White doctor who has served him and his family falls on hard times, and asks Amos to take in his 13-year-old son as an indentured servant and apprentice. Amos agrees, papers are accordingly drawn up for 8 years of service and the boy moves in with Amos' family.

In the final analysis, all educators must agree that some level of multiethnic or multicultural education is necessary in the schools. It is important that this

starts in early childhood before suspicion and sophistry erect barriers that prevent understanding. It is at this level especially that multiethnic literature can be a powerful strategy for multiethnic education.

The School Curriculums

The informed and consistent use of multiethnic literature in the elementary schools can positively impact both the formal and informal curriculums. The first of the four questions that Tyler (1986) advocated for developing curriculum related to the purpose or goal of learning. This section will explore the purpose of using this multiethnic literature in the classroom. It will also show how such study can qualify to satisfy Tyler's emphasis on "behavior (including how learners think and feel), [and] his attention to their experiences in and out of school, and . . . the need for active involvement of students in their own learning experiences" (Schubert, 1986, p. 172).

The Formal Curriculum

Multiethnic children's literature can enrich the English-Language Arts curriculum because it is good literature that offers a variety of genre such as Haiku poetry, African American historical fiction, bilingual

Hispanic nursery rhymes, Aztec myths, East Indian legends, and Native American folktales. The best of these books should satisfy one or more of the following criteria for literature worthy to be studied in the classroom. Such books should be well-written, enjoyable, aesthetically stimulating, and intellectually challenging. They should encourage a sense of heritage, explore diversity, and develop ethical responsibility.

Good multiethnic literature also has significant themes, especially in the historical and contemporary fiction for older children. These stories have risen, like a Phoenix, from the flames of oppression, despair, slavery, and poverty. They celebrate survival, courage, freedom, and hope.

> Literature produced by men and women of different ethnic groups tells us . . . how people have adjusted their dreams to their conditions, . . . given each other support . . . resisted oppression. These ideas may not always be stated explicitly, but implicitly they are there and can be examined" (Sleeter & Grant, 1987, p. 186).

This is not to say that all multiethnic literature is ponderous! Minority-culture books can also be fun to

read. They can include funny anecdotes, clever dialogue, wily characters, and happy endings.

There is no doubt that a great many of these books are aesthetically stimulating. Many ethnic artists have won the prestigious Caldecott Award presented each year for the best illustrated children's book published in the U.S. There are books with beautiful language that not only serves as a model for the reader, but which can be stirring when read aloud. A fine example is Where the Buffaloes Begin (Baker, 1981). It is self-evident that multiethnic literature explores diversity. When these stories are studied in conjunction with other literature, critical thinking can be promoted as similarities and differences are discussed. A good study in comparison could include Flossie and the Fox (McKissack, 1986) and Lon Po Po: A Red Riding Hood Story From China (Young, 1989) which are variants of the Red Riding Hood fairy tale.

> The ultimate goals then for the incorporation of multiethnic literature into the reading programs are to help the youngster see similarities as well as the differences between cultures, to appreciate the contributions of all people, and to lessen

> the anxieties and prejudices toward those who are different (Florez & Hadaway, 1986, p. 5).

Multiethnic literature can also give minority children a motivation to read. "Because of its emotional value, literature motivates reading which leads to improved reading skills" (CSDOE, 1987b, p. 7). It is surprising that a search of the literature revealed no statistical surveys to document this aspect of multiethnic education. Some researchers approach this obliquely through the increase in self-esteem. In her dissertation, Williams (1977) quotes many studies which brought her to the conclusion that,

> . . . positive self-identification is a motivator in the teaching/learning process . . . . The way students see themselves and their abilities is the most important factor in achievement . . . . If Black children were able to identify with their traditions, their proud heritage and their great potential in a positive way, this could result in an increased desire to read and enjoy books (p. 17).

Florez (1986) feels that you can "effectively teach reading through the medium of multiethnic literature.

[The] reader can develop a variety of literacy skills by extracting meaning from literature that is meaningful and relevant to real-life situations" (p. 1).

Multiethnic literature involves the prior knowledge of the minority reader. In the Handbook for Planning an Effective Literature Program (CSDOE, 1987b), one of the guidelines for instruction advises teachers to link the personal experiences of students to the literature being studied. This prior knowledge involves the learner in the reading process. Many of the new textbooks provide lesson plans for teachers with the "into, through, and beyond" formula. "Into" refers to the prior knowledge of the student. Minority students are likely to be at a disadvantage at the very start of a lesson if they could not contribute any prior knowledge to a discussion of the mainstream literature presented. Conversely, they will experience success in joining a classroom discussion to offer insight into a multiethnic literary selection. This can certainly contribute to increased motivation to read.

It is most important that such literature be introduced to students in the early grades. Curriculum usually moves from the familiar to the unfamiliar and this is particularly so at the primary level. We know that school for minority students represent an alien culture and that these children experience trauma in varying

degrees when torn from the home culture and language and sent to school. It is at this time that the school curriculum should be concerned with enculturation, that process by which a person becomes a part of his or her native culture. "For young learners, it is proposed that the formal and informal curriculums reflect the content, method and sequence of the learners own subculture" (Carter, 1971, p. 173). The use of multiethnic literature can cushion this passage from the known to the unknown. It can make the first steps into reading a pleasant and successful experience for the minority child.

Multiethnic literature has earned a place in the elementary school formal curriculum. Its study should be prescribed by the administrative power of the school and state. It is a worthy, even outstanding body of children's literature. Though there seems to be no definitive study that has measured its influence on increasing the reading motivation and skills of minority children, it seems self-evident that this must be so.

The Informal Curriculum

"The hidden (or informal) curriculum of schooling is that which is taught implicitly, rather than explicitly, by the school experience" (Schubert, 1990, p. 104). In this, students learn much from the social context of

classroom and corridor life. "It shapes their thoughts and feelings about themselves and others and is a guiding force in their lives" (Schubert, 1990, p. 106). It is well documented that this hidden curriculum, dominated as it is by mainstream teachers, exhibits the values and life-styles of the middle class and the Anglo-American culture. "American schools almost universally present an informal curriculum based on the standard American or middle class cultures of their staff" (Carter, 1971, p. 163).

Reading multiethnic literature in class will impact the hidden school curriculum because it can ameliorate the culture conflict of minority students. In these books, social customs, family relationships, language, holiday traditions, and other particulars of the culture are discussed, gently laughed at, admired, and considered normal. Their content can be "similar or highly related to the knowledge, skills or values acquired through non-school socialization" (Carter, 1971, p. 168). The best of this literature, when introduced in a classroom setting in which "the instructor doesn't derogate, deprecate, or deny either the language or the culture of the learner group" (Carter, 1971, p. 171), can validate the students. It can create a situation which acknowledges and respects the

experiences of minority children and eases their transition into the school culture.

The study of a common core of this literature will also provide a "multicultural literacy" that can positively impact the school climate and out-of-classroom behavior. When all children know the stories of Anansi, can recite Spanish nursery rhymes, count to 10 in Chinese, and write Haiku poems--then there is a common cultural currency that spans the minority and mainstream populations and contributes to better communication in the school.

Multiethnic literature also has an important role to play in the non-school curriculum. Librarians and parents will agree that the books children most enjoy taking home are storybooks that they borrow from the school, public or classroom libraries. When these books include multiethnic literature that is assigned to be read at home, then their influence extends to the community through shared reading with parents, siblings, and neighbors. Such books in the minority-culture home are also an effective media for cultural transmission. Sleeter and Grant (1987) feel that the messages in the books can be one of the ways in which "members of a cultural group transmit their culture to the younger generation" (p. 129).

Minority-culture children's books can provide information and experiences that compensate for the null curriculum, which Schubert (1990) describes as "the curriculum not taught" (p. 107). He goes on to make the observation that, "we often teach by our silence on many matters" (p. 107). Friere (1968) expands on this concept in his eloquent condemnation of the "culture of silence." In the education system, this conspires to keep students from being aware of their own dispossessed state and the reality of their domination. Formal textbook materials are frequently guilty of omissions and misrepresentations of minority history and experiences. Sleeter and Grant (1987) advocate that the "curriculum should be reformed so that it regularly presents diverse perspectives, experiences, and contributions, particularly those that tend to be omitted or misrepresented" (p. 153). Recently there was criticism by minority groups in California as the new social studies textbooks were being adopted. A coalition of educators analyzed the textbooks and complained that many of the contributions of minority groups to American history had been ignored, downplayed, misinterpreted, or inaccurately and prejudicially presented. A survey of high school students in the multiethnic San Francisco schools, showed that both mainstream and minority students were disenchanted with

the inadequate information provided in textbooks about minority cultures and groups (Ramirez, 1990). In New York there was a similar confrontation. Educators and sociologists debated the pros and cons of the null curriculum and revisionist history (see Definition of Terms). They charged that minority populations had been victims of intellectual oppression because curricular materials overwhelmingly stressed the Anglo-American and European cultures. Many educators will support the statement that "in general, the formal curricula content is little more than a highly idealized portrayal of what conservative elements would like American history, culture and language to be . . . [and] textbook sales are partially determined by regional ethnocentricism and bias" (Carter, 1971, p. 165). The prescribed reading and studing of appropriate multiethnic literature at all grade levels can help to alleviate this problem. Instead of relying only on inadequate textbooks, school districts should prescribe the reading and studing of multiethnic literature <u>in addition</u> to the textbook materials. Minority-culture stories and biographies that are studied in the English-Language Arts or Social Studies curriculum can provide information and add emotional depth to enrich the study of history and compensate for inadequate textbooks.

The following book will illustrate this point. Anthony Brown: The Fall and Rise of a Fugitive Slave (Hamilton, 1989) is a dramatic novel for older children based on the historical episode which tested the Fugitive Slave Act of 1850. Selections from the text of this Act are included at the end of the book. In the Afterward, the author shares her motivation for writing this book.

> More than ten years ago I began putting together source material on an ordinary slave. He escaped from bondage only to be recaptured, and thus galvanized and unified the antislavery movement. This fugitive slave became famous in the process and now is dutifully mentioned in most of our history books . . . . I felt that he somehow deserved more than a paragraph or a mere mention in the historical references . . . (p. 177).

Using prescribed multiethnic children's literature in the classroom and home can enrich the formal curriculum and positively impact the informal curriculum. It will support the out-of-school curriculum and can be used judiciously to compensate for the null curriculum.

Self-Esteem in Minority Children

It is important to examine how the study of multiethnic literature can personally affect the minority child. The creation of the California Task Force to Promote Self-Esteem and Personal and Social Responsibility (CSDOE, 1990) has bestowed importance on self-esteem as "an approach that promotes the greater well being of the individual and society" (p. vii) and defines it as "appreciating my own worth and importance . . ." (p. 1). It lists the primary ingredients of self-esteem as "a sense of belonging, likability, [and] a feeling of significance . . ." (p. vii). The following discussion acknowledges that there is disagreement in the research literature concerning the level of self-esteem in some minority populations. However, it is the position of this writer that multiethnic children's literature by correctly or falsely reflecting the customs and heritage of a culture can positively or negatively affect the self-esteem of the minority child.

The African American Child

Most research of the past decades supports the belief that African American children have low self-esteem, or self-image. This is due to the centuries of overt and subtle oppression that has become internalized and passed

on to each new generation. Friere (1968) presents a theory of "prescription," which attributes this low sense of self in oppressed cultures to the denigration by the oppressor and the imposition of his (oppressor's) demeaning image upon the oppressed. In her book, Shadow and Substance, Sims (1982) writes of the,

> . . . concern about the potential of children's literature to influence readers' attitudes about themselves and others and to increase social awareness. [This] is at the crux of the arguments about the image of Blacks in children's fiction and about the authenticity of Afro-American experience as mirrored in these books (p. 2).

Before 1960, the negative and demeaning images in books reinforced the internalized oppression of African American children, and reflected what the mainstream establishment wanted their children to know and feel about this group. Such insensitive literature does not promote self-esteem in the child, nor reward the effort of reading.

The majority of the best African American children's books have been published after 1965. Many of these are written and illustrated by minority-culture adults. They emphasize their own traditions, use African Americans as active characters, and tell the story from their own

cultural perspective. These recent books reflect positive images that affirm the child. Since 1971, the Coretta Scott King Award, sponsored by the American Library Association, has provided recognition to the best African American children's books. This gives continuing encouragement to Black authors and illustrators, some of whom have won national awards in the general field of children's literature. Recent picture books on African American experiences and heritage can envelop the young reader with positive illustrations of themselves, their community, and their roots in Africa. The illustrations by such Black artists as Tom Feelings, John Steptoe, Ann Grifalconi, Diane Dillon, and Ashley Bryan, provide a refreshing spring to nurture the self-image of this child (see Appendix). Evidence is surfacing that self-esteem is positive rather than negative in this ethnic populations. "More recent research of Black self-concept reveals findings that are antithetical to the conclusions made twenty to thirty years ago" (Williams, 1977, p. 115). More empirical studies are needed to document the effect of multiethnic literature on young African American readers. However, it is reasonable to submit that such books which positively reflect their culture can promote self-esteem.

The Chicano Child

There is strong disagreement among educators about the level of self-esteem in the Hispanic community. Carter and Segura's (1979) definitive study of Mexican Americans in School finds that "despite the projected image of derogation and failure, the average Chicano maintains a positive self view" (p. 113). The authors do acknowledge that most educators assert "that a negative self-concept characterizes an excessive percentage of Mexican American children" (p. 109). The arguments used to support this majority opinion are similar to that used with African Americans--internalized oppression and prescription. The pervasive poverty in minority cultures can also contribute to a negative self-image. Additionally, this community must contend with a home language different from the school culture. Nevertheless, factual evidence to support this majority perception of low self-esteem is scarce, and this may be a stereotype created by mainstream educators.

It is difficult to provide a case for the impact of multiethnic literature on the self-esteem of Chicano children because Hispanic children's books in English are only now emerging. The Children's Book Press has concentrated its energies since 1975 in finding, creating and publishing books for minority children that honestly

reflect their culture through text and illustration. The emphasis is on the Hispanic tradition, though there are also books on Vietnamese and other immigrant groups. These picture books have "storybook characters who undergo similar experiences and have similar feelings" (Flor Ada & Zubizarret, 1990, p. 2) as the minority reader and they "often provide emotional support" (p. 2). The vision has been that of Harriet Rohmer, the editor of the Press and often a co-author (see Appendix). Most of the picture books are bilingual (usually Spanish and English). Artists and muralists from the Hispanic culture are sought out to illustrate the stories to reflect the cultural aesthetics. Many of these titles are now on the Supplement to the Recommended Readings in Literature K-8 (CSDOE, 1990). Lesson plans and teaching strategies for using these books in the classroom are presented in Language Arts Through Children's Literature (Flor Ada, 1990). They are infused with Friere's (1968) critical pedagogy theories, and include strategies to empower the minority children by recognizing the uniqueness and worth of every individual. In these lesson plans the teacher is involved in a "creative dialogue" with the children, which "increases self-esteem as it validates the experience of each person by recognizing his or her own culture and world view" (Friere, 1968, p. 12).

The Native American Child

Unlike Chicano children, Native American children have many books purporting to reflect the customs and history of their culture. But do these books increase their self-esteem? Library shelves are plentifully supplied with books about the "red Indian." Many fictional and factual books on American history include the presence of the "savage Indian." Slapin (cited in Slapin & Seale, 1989) condemns the great number of children's books that include negative and even frightening images of Native Americans.

> The child who is taught to believe that she is but a few generations removed from a state of bloody savagery, that her people are helpless anachronisms incapable of surviving in a "civilized" world, is wounded and warped in her sense of self, in a way that may never be completely remedied (p. 22).

Seale recalls how she felt as a child, listening to the popular book, Little House on the Prairie (Wilder, 1932) being read aloud in class. In it the Indians were described, at various times, as naked, wild, smelling, and fierce. She "used to sit, with dry mouth and pounding heart, head down, praying that nobody would look at her" (Slapin & Seale, 1989, p. 11) and identify her as an

Indian. Such books can only erode the self-image of the Native American child. Though no studies on the level of self-esteem in this community were found, the assumption is that these children also suffer the results of internalized oppression, prescription, poverty, and hopelessness. They need to read books that validate themselves and their culture. Recent literature is more positive, though not enough American Indian authors and illustrators have emerged. Picture books and folktales that recognize the cultures of the individual tribes by name, geographical setting, and unique heritage give dignity and validity to the race. The few children's books that fairly reflect the contemporary experiences of the Native American child and family are not coming out from the big national publishers but from the smaller publishers and university presses.

The debate over the presence or absence of low self-esteem in minority populations will continue. However, there is no one who will doubt that the self-esteem of minority children can be hurt by reading books with negative images of their own culture. Conversely, their self-esteem can be increased by reading books that present positive, affirming images of themselves, their culture, and community. The printed word has authority in this country. Books represent the feelings and attitudes of

past and present societies. Self-esteem is "influenced by a sense that others [in books] perceive us as significant and worthy or possessing culturally valued traits" (Marshall, 1989, p. 44).

The Mainstream Student and Teacher

Good multiethnic children's literature can positively impact all children, teachers, and parents in a pluralistic society. When these books are read and discussed in the classroom, the validation of significant others--peers and teachers--can provide affirmation to minority children and a deeper understanding by mainstream students and teachers.

The Student

The study of multiethnic literature can impact the mainstream students by helping them to understand other cultures. "White American children need to know that they are part, and a minority part at that, of a multicultural pluralistic world" (Sims, 1982, p. 108). Banks (1988) feels that schools should help "culturally sheltered" children to develop positive attitudes towards persons who are different from themselves, racially and culturally. "Individuals who know, participate in and see the world from only their unique cultural and ethnic perspectives

are denied important parts of the human experience and are culturally and ethnically encapsulated" (Banks, 1988, p. 33). He believes that multiethnic literature can bridge this gap. Lichter and Johnson (1969) report on a study surveying the effect of multiethnic readers upon the racial attitudes of White elementary students. The authors found quite clear evidence that through the use of a multiethnic reader, White children developed markedly more favorable attitudes toward Negroes. The study implied that if there was more visibility for this minority in the curriculum materials of the schools, there would be a reduction of prejudice and consequent increase in racial harmony. To put this report in perspective, it should be noted that this school and community had only a .2% Negro population, and the participating children had virtually no direct experience with Negroes. It does, however, show that this literature also has validity for schools with very few or no minority students.

Reading multiethnic literature can help children to get a perspective on unpleasant personal experiences with members of other ethnic groups. Lampe (1988) best describes the situation when he says that misunderstandings and enmity between students of different ethnic groups can result from negative experiences. "In such cases, each person is seen as representative of his or her

respective group, rather than as a unique individual . . . [and] . . . the negative feeling is then attributed to 'those people'" (p. 117). These selective generalizations cause antagonism between groups. Lampe articulates this further, "Students should not classify an individual from a minority group as an exception if that person is displaying positive qualities or as a typical example of the minority group if he or she is displaying negative qualities" (p. 117). Stereotypes are as present in real experience as in print. Multiethnic literature presents a broader stage on which students can meet people of other cultures, and so dissipate the negative stereotypes that personal interethnic communications may have created.

One of the stumbling blocks to interethnic communication is the anxiety created by lack of knowledge and uncertainty of outcome. Mainstream students and teachers, particularly those sensitive to the feelings of others, are aware that this condition can interfere with honest efforts at communication with minority children. The continued reading of multiethnic literature can expose readers to the behavior and values of another culture. It can also present commonalities and topics that can be discussed. This information can ease the sense of anxiety.

It is most important that children read many books of each ethnic group, otherwise the books themselves could create stereotypes. Arnez (1969) reminds us that though "reading literature written by Negroes is, in an important sense, one of the best bridges of communication between the Negro and the non-Negro" (p. 245), we must remember that, "there are twenty-two million separate (Negro) experiences [and to make] generalizations for the Negro race on the basis of novels and poems and plays by Negroes is dehumanizing and stereotyping" (p. 245). This is the reason for recommending books for Extended Reading (see Appendix). Given the time limitations and the number of cultures represented in our school populations, there are only a few minority-culture books that can be studied in depth in the classroom. In actual experience, there may be only one or two books at each grade, and all cultures may not be represented at each of these levels. Mainstream students need to be exposed to <u>many</u> books on each minority culture in the school so as to avoid the danger of accepting stereotypes.

Will the mainstream student read multiethnic literature? This question is frequently asked by librarians and teachers, and masks a belief that such students are really not interested in reading these books. Most librarians will agree that children are not

prejudiced against books of other cultures. A child who likes to read will read any good story--and there is no doubt that this literature contains wonderful stories. Many minority-culture books cross cultural lines and are of interest to all children, mainly because they reflect their own age-level experiences. Most of the recent national reports on education seem to agree that children are not reading enough--either at home or in the classroom. Because there is constant competition from television and other leisure activities, children need encouragement to read. Multiethnic literature, therefore, must be made available through the curriculum so it can be assigned for reading or study. Experience has shown that children will read books that are introduced enthusiastically by significant others, like teachers and librarians. This puts the responsibility on the adults. The real question then, is: Will the mainstream teacher read and recommend these books?

The Teacher

The role of the teacher is crucial in the use of multiethnic literature in the classroom. Statistics show that of the total certificated staff in California public schools, 81.6% belong to the mainstream culture (CBEDS, 1988).

To support the goals of multiethnic education, teachers must "learn about various groups and become sensitive to aspects of each group's culture that are important to that group [underline added]" (Sleeter & Grant, 1988, p. 54). Carter (1971) feels that not only must teachers have "an intimate knowledge" of the students' cultures, but that there should be "ongoing involvement with the [pluralistic] society" (p. 172). It is only recently that courses and degrees in multicultural and multiethnic education are available at some universities and colleges. Many school districts are now providing inservice training for teachers in understanding minority cultures and using teaching strategies attuned to these populations. However, the majority of teachers still do not have enough knowledge about the life styles, cultural traditions, and discrimination experienced by their minority students.

Reading multiethnic children's literature is an easy and effective way for a teacher to learn about minority cultures. This growing body of literature seems to be a well-kept secret. Teachers and parents attending workshops given by this author expressed joyful surprise to find so many wonderful and appropriate books. Most elementary school teachers welcome good minority-culture books to read aloud to their students. Reading and

preparing these books for classroom use can provide information to the teachers that will increase their understanding of ethnic traditions and behavior.

Besides being unaware of multiethnic literature, mainstream teachers may feel uneasy about using these books in class. They should realize that, "A teacher does not have to be a member of a racial or ethnic group to teach about it. Knowledge is learned through experiences" (Lampe, 1988, p. 118). One can use these books for vicarious experience. There are, of course those mainstream teachers who are just uninterested in reading minority-culture books. The easy approach for them is to use the tried and true classics of their childhood. This paper has already shown that the best multiethnic literature has been published only in the last three decades. These are not books a teacher has read as a child. However, among these new minority-culture books are the classics of the future. Teachers who are discovering them, attest to this opinion. A few of these titles have already received some of the most prestigious national awards in the general field of children's literature. It is an objective of this paper to reach teachers--to awake the unaware, to assure the uneasy, and to challenge the uninterested.

This is necessary because the teacher has the last word on what books are read and studied in the classroom. They are so empowered by the California State Department of Education. One of its directives for selecting literature to use in the curriculum states: "Another caveat for the selection committee is that in framing the Core reading list, one should be sure to leave room for the teachers' discretionary judgement" (1987b, p. 18). Given a limited time and a list of equally good books from which to select, the teacher could reasonably gravitate to the mainstream literature, and ignore the multiethnic titles recommended. This is why it is so important that the study of selected minority-culture books is prescribed by an authoritative source, such as the state government or the district board of education. It is just as important that teachers are made aware of this literature, and inserviced in using it effectively. When these books are included in the curriculum, teachers will read them, and get additional information in order to plan effective lessons. When they actively involve the children in discussion, encouraging and accepting the child's prior knowledge, then both students and teachers will benefit from better communication and deeper understanding.

Summary

This chapter has reviewed the literature relating to the rationale for including multiethnic children's books in the elementary school curriculum. The emphasis is on conditions in California where there is a majority of minority children in the public schools. These students need to read books that give them affirmation and information about their own cultures. Mainstream children and teachers need multiethnic literature to increase their understanding. Since all children cannot be sure of getting minority-culture books from the inadequate school libraries, this literature should be read and studied in the classroom. It meets the criteria set by the State as also the goals of Multiethnic Education. It enriches the formal curriculum, and positively impacts the informal curriculum. It can promote self-esteem and reading motivation in minority children, and encourage empathy and understanding in mainstream students and teachers. This literature should be prescribed for the curriculum, and teachers should be given training in using it effectively.

Chapter 3

GUIDELINES FOR EVALUATION

Multiethnic literature that is prescribed for use in the classroom and curriculum must be carefully reviewed before a selection is recommended. The criteria for evaluation should be more stringent than that used for general children's literature or for minority-culture books purchased for a library. These books are not textbooks but trade books, commonly referred to as recreational reading. When they are representative of minority cultures, they will be critically assessed by the school community. Their selection can positively involve parents, or can galvanize opposition from minority groups. One must tread boldly yet carefully in this field. The following guidelines for evaluation, and the process for selection in the next chapter should help educators walk this path safely.

The books to be evaluated are, of course, children's books--written primarily to be read to or by children.

> The uniqueness of children's literature lies in the audience that it addresses. Authors of children's books are circumscribed

> only by the experience of childhood, but these are vast and complex. For children think and feel: they wonder and they dream; their lives may be filled with love or terror. Much is known, but little is explained . . . . The context of children's literature, then, is limited only by the experience of the reader (Huck & Kuhn, 1968, p. 8).

Children's librarians, through the years, have received enjoyment and inspiration from reading this literature for themselves, and to children. In the best of these books, appreciation of the levels of understanding, the subtleties of symbolism, and the sophistication of the art, increase with the maturity of the reader. The multiethnic literature being considered will include picture books, fiction, poetry, and biography that meet certain literary standards. These books will not include alphabet, number or concept books for the very young, nor controlled vocabulary stories, supplementary textbook readers, abridged or adapted novels, and excerpts of books in anthologies. The literature will be appropriate for readers from kindergarten to the sixth grade, taking into account the levels of reading proficiency found within each grade.

The guidelines presented have evolved from the general field of literary criticism and the specific field of children's literature. Before discussing the unique criteria for evaluating multiethnic literature, the general qualities of good children's books will be briefly presented.

General Evaluative Criteria

Documents written by the State Department of Education included directives and examples for literature worthy of study in the classroom. First, it should be suitable. The content, language, and theme should be appropriate for the age level at which the book is targeted. Secondly, there should be compelling intellectual, social or moral content. Though it may seem far-fetched to expect picture books to meet this standard, there are, in fact, many such books that have moral and social implications. One example would be the picture book, The Faithful Elephants (Tsuchiya, 1988) which tells the true story of the zoo animals in Tokyo who were put to death because of the fear that they would escape during a bombing raid. War is a tragedy in which the innocent suffer, it says. The third criteria is excellent language that can serve as a model for the child (CSDOE, 1988). This is particularly important for books that will be used

for Core study. Books that have acknowledged literary worth should also arouse curiosity, stimulate the imagination, encourage empathy, and expand the readers' knowledge and perspective. Other qualities particularly important in children's literature are that the books be enjoyable, aesthetically stimulating, explore diversity, and promote children's understanding of themselves and others. "It is [also] imperative that excellent writing by authors from racial and ethnic minority groups be sought out and included" (CSDOE, 1987b, p. 16).

Multicultural and multiethnic literature is now a respected and growing segment of children's literature. Sutherland and Arbuthnot (1986) agree that "the many books by, for, and about black people have constituted one of the most significant trends in children's books . . . . Books about other minority groups are also growing in number, although demand still exceeds supply" (p. 13).

Evaluating Multiethnic Literature

Though most of the research in this field relates to the African American culture, the observations and principles enunciated can frequently be applied to other minority culture books. Critical reviewing of multiethnic literature started in the 1930s with the formation of the

Association for the Study of Negro Life and History by Dr. Woodson. African Americans felt strongly that books being published promoted the inferiority of their race, yet there was no vehicle through which those negative images could be challenged and refuted. In 1965, the Council for Interracial Books Bulletin started writing reviews of primarily African Americans children's literature and agitating for more and better books to be published. In answer to the publishers' comments that there were not any black authors, the Council offered an annual contest and received many good entries. The timing was good, as the civil rights ferment of the sixties made publishers realize that it could be expedient to publish in this field. The Council has since been accused of fostering a mechanical approach to reviewing "that concentrates heavily on [the cultural] content to the detriment of . . . literary qualities" (Bacon, 1988, p. 8). But their contribution to improving the quality of multiethnic literature must be acknowledged. Their detailed and critical reviews may not be always accepted, but they direct attention to the racial and ethnic content of the book and how it could effect the minority child. Currently, this magazine reviews books from other cultures also.

Subjectivity

There is a strong element of subjectivity in reviewing multiethnic literature. This is because the content, of necessity, reflects the experiences, feelings, customs, and values of minority populations. The evaluator of multiethnic literature should have some knowledge of the cultures presented in the books, and certainly a sensitivity to them. Mainstream and minority adults will frequently differ when evaluating these books due to their levels of subjectivity. An example of this is a review of Lupita Manana (Beatty, 1981) by Schon (1984), a librarian and author of a series of books evaluating Hispanic literature. Though this young adult book generally received good reviews by librarians and the author was well-respected, Schon (1984) wrote that it is "a melodrama about 13-year-old Lupita Torres and her incredible experiences in Mexico and, as an illegal alien, in California. The author [Beatty] combined stereotypes and tragic truths about life in Baja, California, Mexico, and in Mexico . . ." (p. 62). However, a high school, Chicano girl reviewed this book recently and felt the experiences of Lupita Torres were not farfetched. "Actually, it is even worse than in the story." This student said, "I know, because my cousin was an illegal alien!"

It is the essence of subjectivity in this field that it will foster differing opinions. This makes it all the more important that each of these books is reviewed by many persons--both mainstream and minority, young and old.

Currency

It is important for the evaluator to check the copyright date of the book to detect when the book was first published. Information has been given elsewhere in this paper about the change in perspective and increase in ethnic sensitivity that occurred during and after the 1960s. Books published before that decade should be examined very carefully for condescension, misrepresentation, and inaccuracies. They should not be dismissed out of hand, however. An example of an earlier work is the award-winning book, Amos Fortune: Free Man (Yates, 1950). This documented, yet fictionalized account of a black slave living in Massachusetts in the early part of the century, has many good values though analysis will disclose hints of the patronizing attitude of mainstream society at the time of publication.

Authorship

There seems to be consensus that the best minority-culture books are written by authors of the same

ethnicity. Sims (1982) observes that "to the extent that the experience of growing up Afro-American is unique, it is reasonable to expect that those who create fiction reflecting that experience have, at the least, some awareness of the perspective from which they are supposedly writing" (p. 11). Slapin (cited in Slapin & Seale, 1989) in an essay, also speaks strongly for ethnic authors. "Shaped, as they are, by their own life experiences, non-Indians lack the feelings and insights essential to a valid representation of what it means to be American Indian" (p. 421). At a recent conference on Crossing Cultural Bridges (1990), minority authors presenting seminars strongly voiced their support of ethnic authorship. Though this may sound self-serving, it must be considered that if the best books in this field have ethnic authorship, then the evaluation and selection of these books must be made known to the publishers through sales. It is only then that editors will accept and publish books by ethnic authors. The marketplace is the motivation. "At the heart of the controversies about authenticity and, ultimately, the issue of who should be writing books about Afro-American experience lie notions about cultural imperialism versus self-affirmation . . ." (Sims, 1982, p. 11). Sims also feels that though mainstream authors have written of this culture, these

books have mainly been "melting pot" books, "deliberately ignoring any racial or cultural characteristics except skin color and reflecting only the American [middle-class] side of the . . . experiences" (p. 12). The lack of intimate knowledge of the culture may also show itself in stereotyped characters and illustrations, inappropriate language or dialect, and subtle inaccuracies. It is at these times that misinformation or misrepresentation can present negative images to the reader. Books of ethnic authorship are seldom guilty of these lapses.

In reading and discussing multiethnic literature with children, it is important that they be made aware of the ethnicity of the authors and illustrators, who can function as role models. This awareness can also promote reading motivation. Currently, there is an impressive list of African American and Asian American authors and illustrators winning national awards in the field of children's literature, though the number of books published is still relatively small. Unfortunately, there are still too few books written by Native American and Hispanic authors, though some are available from small presses.

A mainstream author gains authenticity if some evidence of the research backing the book is provided to the reader. An example is the book, I Be Somebody (Irwin,

1984). The book jacket has a statement by Dr. Irby, Professor of Ethnic and Women's Studies, California State Polytechnic University, Pomona in which he briefly describes his experience in researching the exodus of the freed slaves emigrating to Athabasca, Canada in the early 1900s. In an effort to get his research known, Irby offered it to Irwin to be used as a basis for a children's book. The story of this journey and its impact on the different characters is told through the eyes of a young boy. When evaluating books by mainstream authors, the reviewer also should look for something in their background that qualifies them to speak for this particular culture. A case in point would be Staples (1989), the author of the Newbery Honor book, Shahbanu. She spent 3 years in South Asia as a correspondent for United Press, International. In 1985, she returned to spend 3 more years in Pakistan. During this time, she also spent many months in the villages of the Cholistan desert, the setting of her book. She lived with the native people, learned enough of their language to communicate, shared their traditions, and gained a great respect for them. It is unlikely that this underdeveloped part of the Third World would soon produce a writer of its own to chronicle their lives so sympathetically and knowledgeably.

How can the evaluator know if the author or illustrator is of a minority culture? Evidence is frequently found in the book, usually through the photograph and brief biographical facts in the back of the book or book jacket. More detailed information can be found in reference books in a library, such as The Sixth Book of Junior Authors and Illustrators (Holtze, 1989). Also useful are the recent books Black Authors and Illustrators of Children's Books (Rollock, 1988), and A Hispanic Heritage, Series II and Series III (Schon, 1985, 1988).

The question of authorship, in the final event, is an individual one. How well did this particular author, portray this particular culture through content, character, and feeling? Is there anything in the book that would distress a child of that culture, or foster disrespect in the mind of the mainstream reader. Authors must acknowledge, through their writings, that they have a responsibility to their readers.

Plot, Setting, and Illustration

Good multiethnic literature should provide accurate information on the culture in a positive and persuasive manner. Pragmatically, this is the strongest qualification for multiethnic books to be used in the

classroom. Minority readers need information that validates the strengths of their cultures. They need pictures and text that show them healthy, happy, interested, active, achieving--no better or worse than other children. This information should be presented persuasively, so that all readers, and particularly mainstream children, will find it realistic, interesting, enjoyable, and even admirable.

In providing this information, the author must be aware of the fine line between affirming the unique and exploiting the exotic. By providing information that is unique, the story or picture book can give minority children an insight into their own culture and validate their family and community traditions. An example is the book, Have a Happy . . . (Walter, 1988), which is a story woven around the African American festival of Kwanzaa, celebrated during the 7 days after Christmas. This festival promotes the seven virtues of faith, self-determination, creativity, purpose, cooperative economics, collective work and responsibility, and unity. This appealing story by an African American award-winning author is short and easy to read. Its plot and characters negate the stereotype of the economically disadvantaged black family. It contains a glossary of Swahili words connected with the festival. It provides information

unique to this culture. Unfortunately there are still many generic multiethnic books on the market. Stories that are so general, that if the names of the protagonists or the faces in the illustrations had to be changed, they could be placed in another culture. Some of these books may have literary value, but they cannot promote ethnic pride.

On the other hand, multiethnic books should not exploit the exotic aspects of a culture. Some Native American stories are still guilty of this, depicting primitive homes, painted faces, and feathered finery. The life styles depicted should be realistic and intrinsic to the story. Sometimes a minority group or individual wants to blend in successfully with the mainstream. Yee, a Chinese Canadian author, when asked what he thought of the picture book, The Five Chinese Brothers by Bishop (1938), denounced it emphatically, not because all the brothers look alike (a fact necessary to the story) but because their faces were all colored yellow! (Crossing Cultural Bridges, 1990). It is evidence of the tenacity of stereotypes that this book is still in print. The ultimate criterion is whether the minority child can feel proud of the image presented, and does it breed respect or contempt in the mainstream child?

Minority children are part of the pluralistic American society, and there should also be stories that show them successfully participating in the mainstream society. Such a one is The Bells of Christmas (Hamilton, 1989) which is a picture book for older children. The carefully drawn illustrations are in muted colors. The simple text relates the Bell family's experiences on Christmas Day in 1890. This African American family represents the common pioneer heritage of this country.

Multiethnic literature should honestly reflect and relate the history, contributions, and important people of the culture. The evaluator should consider the historical accuracy of the information in biographies and in historical and biographical fiction. Uchida (1971, 1985) was one of the first fiction authors to expose the story of the Japanese incarceration in America during World War II. In her young adult book, Journey to Topaz, she writes sincerely but without acrimony of her own experiences as a young girl in these internment camps. The People Shall Continue (Ortiz, 1988) is considered "the single best overview of Native history for younger children" (Slapin & Seale, 1990, p. 315). The directives from the California Department of Education, encourage the reading of good fiction and biographies that report on historical events, especially from the viewpoint of children and young

people. Such direction places a responsibility on the school system to infuse informative minority-culture books into the curriculum.

Multiethnic literature should provide insight to the historical heritage of a culture. For the minority child, this can provide a sense of rootedness and for the mainstream student, it could promote a deeper understanding. A beautiful book, which spans many age levels is Ashanti to Zulu (Musgrove, 1976). By using an alphabetical format, and exquisite, full-page pictures, this book presents elements of African history and culture that foster interest and respect. A great deal of children's literature is in the realm of fantasy, where the setting cannot be tied to reality. But folktales can provide information on cultural heritage. The recent series, Native American Legends, authored by Cohlene (1990) and published by Rourke, is an attempt to provide cultural folktales in an authentic setting. Each picture book has a story from a particular tribal nation. Following the story there are 17 pages of factual information on the history, geography, transportation, homes, and current conditions of members of this particular population.

Illustrations in minority-culture books should reflect the culture appropriately and positively.

Illustrators of children's books are as honored as authors. The two annual awards for children's literature are the Newbery Award for the best written children's books, and the Caldecott Award for the best illustrated book. Illustrators of the same ethnicity as the book content infuse a noticeable authenticity. The wood block illustrations of Bryan (1986) link the primitive art of Africa with the robust folktales they accompany. Young's (cited in Louie, 1982) delicate paintings echo the Chinese folktales they adorn. Chicano muralists emblazon the Hispanic picture stories of the Children's Book Press with bold colors reminiscent of a Mexican summer (Rohmer, 1987). In the past, minority children have been absent from the literature they were exposed to, or they were negatively or inaccurately portrayed. Now the positive pictures that reflect their culture gives them validation. The paintings by Ted Lewin in The Day of Ahmed's Secret (Heide, 1990) bring the bazaars and buildings of modern Cairo into the classroom as young Ahmed goes around the city making deliveries for his father. The paintings create a juxtaposition of the exotic and the everyday as is found in many third world cities. The pastel illustrations in The Eye of the Needle (Sloat, 1990) surround the Eskimo folktale with pictures of Alaskan country--red-beaked puffins, whales, walruses, and seals.

The Eskimo home is not the stereotypical igloo, but a sod home built partially underground. Sloat has lived and taught in the Yupik villages in Alaska for 11 years. Some children's books are photo documentaries, which by their very nature are authentic. In Hello Amigos (Brown, 1986), the camera lovingly follows a very young Chicano boy through a day in school and with his family at home. A similar treatment is given in the book Hector Lives in the United States Now (Hewett, 1990). With photographs, it is even more important that the evidence, on balance, is positive and uplifting.

Characterization

Stereotyped characters in multiethnic literature should not be tolerated. A stereotype is a socially accepted, oversimplified, usually negative description of a group--such as a sex, race, occupation, or social class. They are very prevalent in relations between different cultures, and are fed by ignorance and fear. When present in multiethnic children's literature, they can denigrate the minority child, mislead the mainstream reader, and reinforce existing beliefs.

> . . . I grew up with the prevailing stereotypes of the People, and this is what I learned; that "Indians" are at once silly,

> strange, and savage; they smear paint all over themselves, they whoop and holler and run around in little more than feathers . . . they scalp, torture and menace innocent settlers; . . . they are not men, women and babies, but "braves." "squaws," and "papooses" . . . (Slapin & Seale 1989, p. 20).

Adults may reject books with stereotypes, but what of the children? How many adults monitor the books their children read, and how many mainstream teachers will recognize a stereotype, or take the trouble to repudiate it in the classroom? Teachers must become sensitive to stereotypes in the literature they present in order to protect both the mainstream and minority students.

Stereotypes are not always obvious. There are many subtle variants. The minority evaluator will be more alert to recognize them. There are some general indications of stereotypes in a piece of literature:

1. The names given to characters are sometimes a clue. Are they ridiculous, out of keeping with the culture, condescending? How do Chinese Americans feel about "Tikki Tikki Tembo," or African Americans about "Little Black Sambo"?

2. Illustrations can give visual impact to stereotypes if they caricature or unreasonably emphasize

racial traits such as slant eyes, frizzy hair, color of skin or cultural elements such as clothing and housing, especially if they are at odds with the time frame and setting of the story. An example of this is the bilingual book of nursery rhymes, Tortillitas Para Mama (Griego, 1987). Though this book is on many recommended lists, some Chicano adult reviewers rejected it because the illustrations (which were artistically beautiful) portrayed a stereotype in the plump Mexican mother, with plaited hair, and simple village clothes. Multiethnic literature can show that minority populations are different from the mainstream, and it is alright to be different. But it should also recognize and show that people within a culture have many physical variations.

3. Actions can also be stereotypical, and this can be evident through the plot and the illustrations. Are minority characters shown as helpless, subordinate, and passive? Are mainstream characters always dominant, active, and successful problem solvers?

In novels for older children and young adults, it is valuable to see minority characters in non-traditional roles that stretch the awareness of the readers. An example is Justin a 10-year-old African American boy who does not have a typical summer holiday in Justin and the Best Biscuits in the World (Walter, 1986). Instead, he

spends time with his grandfather on a ranch, and learns about the history of the black cowboys in the West. He also learns how to cook! In Tales From Gold Mountain: Stories of the Chinese in the New World (Yee, 1989), the Chinese immigrants are not only railroad or cannery workers, but include a gambler, a merchant, a tailor, and two lovers.

The protagonists in minority-culture books should have strong, positive roles. Cassie, the feisty and courageous black child in the award-winning book, Roll of Thunder Hear My Cry (Taylor, 1978) is a classic literary character. Dragonwings (Yep, 1975) is told from the perspective of the young Chinese immigrant boy whose father strives to invent a flying machine. In And Now Miguel (Krumgold, 1953), the young son perseveres and works successfully towards his goal of joining the adults when they make their annual trek up the mountain with the sheep. The 12-year-old girl in Shahbanu (Staples, 1989) stubbornly withstands the rigors of storms, drought, and bandits in the Cholistan desert. She is to her father the son he never had. It is important that the characters succeed either overtly or intrinsically, in order to provide a positive role model for the minority child. The Native American boy in Where the Buffaloes Begin (Baker, 1981) overtly succeeds in his dangerous quest. But in

Osa's Pride (Grifalconi, 1990), the "uppity" little African girl is humbled at the end. However, she has learned and accepted an important lesson--that pride is foolish. She is intrinsically successful. One must also consider whether this achievement is measured by the "white man's success" or by the ethnic group's standard of success. This is more difficult and requires a knowledge of what constitutes success in a particular culture. It is interesting to note in the two books just cited, that neither protagonist gets any tangible reward, or obvious increase in prestige. Notice also, if the minority characters resolve their own problems or if they are dependent on the white, mainstream characters. Many of the recent books about slavery show the slaves escaping through their own ingenuity and defying the establishment in other ways. On the other hand, the Mexican boy trying to enter the United States illegally in The Crossing (Paulsen, 1987) seems to be manipulated by the American protagonist.

Readers identify with the characters in a book, especially if they are realistic, showing the same faults and foibles found in everyday life. They also become emotionally involved with characters that are a little larger than life. People who dare to take risks, withstand difficulties, overcome obstacles, face failure

and still succeed. The minority child needs contemporary and folkloric heroes and heroines of their own culture and color. Children's literature that provides this, must be brought to the attention of these children.

Language

The story should be well-written by general standards and the form of the language should be intrinsic to the content of the book. Of special consideration is Black English which is now being accepted in the schools and society as a legitimate medium of written and oral communication. Bacon (1988) who has made a study of children's books using black dialect finds only two such books published before 1969 but 72 published between 1970 and 1988. It is not the purpose of this study to offer an analysis of this style of writing except to make the evaluator aware that variations of this language occur in some African American books. The difference in syntax, word choice, spelling, and subsequent pronunciation usually add color and humor to the dialogue and frequently imbue the text with poetic beauty. Some authors will include Black English in the dialogue and use standard English for the rest of the writing. The main consideration is that the language is intrinsic to the story and the culture. African American authors who know

the nuances of this language will usually use it more effectively than mainstream authors. An example is the delightfully humorous book, Philip Hall Likes Me, I Reckon, Maybe (Greene, 1975), by a mainstream author. It has been criticized by some adult reviewers for its awkward use of Black English in the witty dialogue. However, the book remains perennially popular with pre-teen readers, and offers a strong and endearing heroine. The use of Black English or Black dialect has implications for the self-esteem of minority children and their motivation to read.

> Let us in no way underestimate the importance [sic] children to find their own native way of speaking put down in a book. This has much to do with learning to read, it has much to do with self-respect . . . [and] how you feel about books in general (Bacon, 1988, p. 235).

Teachers should not avoid reading these books aloud in the fear that they cannot master the appropriate accent. Children of any culture love listening to the simple syntax and colorful expressions. This was evident when they voted for Flossie and the Fox (McKissack, 1986) as the most popular book in 1987, and gave the author the California Young Reader Medal. This book is a good example of the use of Black English. "Though Black

English is distinctive, it can also serve as a medium of communication with speakers of other kinds of English" (Bacon, 1988, p. 231).

Evaluators should also seriously consider bilingual books. Because of the paucity of Hispanic children's literature in English, these books are very welcome. Seeing the written Spanish language affirms the Hispanic child and extends the awareness of the mainstream student. This is added value when the book is taken home and read in Spanish by relatives or friends. It is important that these books are carefully reviewed by native Spanish speakers for inaccuracies or misinterpretations in the translation. The stories should also reflect the culture, or be an intrinsic part of the folklore. There are many bilingual translations of European folktales that flooded the market in the wake of compensatory education. These may have value in the area of bilingual education, but serve no purpose in the study of multiethnic literature.

A critical examination is warranted for books that use stereotypical dialogue or more subtle, loaded words that describe characters and their actions in a negative way. Attention should be paid to the recurrence of such words in a story as lazy, cruel, poor, cunning, hungry, tired, helpless. For children, the influence of language is often subliminal. They may not isolate and reject

negative words, but can absorb the denigration. It must be remembered that the printed word read aloud by a significant other has great impact on the child. Teachers must take responsibility for the literature they introduce in the classroom.

Theme

When considering the themes in minority-culture books, it should be noted that in this area the universal rather than the particular is stressed. One of the values of good multiethnic literature is the blending of unique cultural content with universal themes. There are themes common to minority, immigrant, and dispossessed ethnic groups. Examples are books about the loss of liberty endured by African Americans, Japanese Americans and relocated Native Americans. Other themes concern escape to freedom, the search for roots, the courage to endure, holding fast to a dream, and overcoming discrimination. Many cultural folktales show how the intelligence of the weak (the spider, the rabbit, the jackal) overcomes the oppression of the strong. Contemporary stories confront discrimination and resolve it with the courage and perseverance of the victims. There is always the fantasy literature; the folk and fairy tales, where hope is not deferred, and dreams are not delayed, but success achieved

and self-hood restored. These common themes can override ethnic boundaries. The current problem of unequal availability of books from each minority culture is lessened if this commonality of themes can be sought and emphasized. Because of this there is no need to play the "numbers" game, insisting on equal representation of literature from each culture, when such equity does not, in fact, exist in the marketplace.

These and other themes of hope, perseverance, family support, and forgiveness are universal, speaking to all individuals of any culture. It is at this level, especially, that minority and mainstream readers can interact most equally.

Conclusion

These criteria are presented to broaden the awareness of evaluators. It is possible that some people may consider them overly critical. But, it should be remembered that children's books reflect our society, and can subtly reinforce its racism or promote its pluralism. The evaluator of this literature must be eternally vigilant because these books go into the classroom as part of the curriculum. Yet, there should be room for compromise in cases where there is a choice of a not-so-perfect book against having no book to represent a

particular culture. This dilemma is a practical one because we know that there are not enough books for the Hispanic culture and the newer immigrant populations. In such cases, a carefully crafted lesson plan for the teacher could mitigate the imperfections of the book and provide a worthwhile experience for both minority and mainstream students.

In the next chapter, a process for establishing a districtwide recommended list of multiethnic literature will be proposed. The Appendix will include a brief enumeration of the criteria discussed in this chapter.

Chapter 4

RECOMMENDATIONS AND SUMMARY

The previous chapters have discussed the value of multiethnic literature for children, and the necessity for all children having access to these books. There also has been emphasis on the evaluation of this literature so that unworthy books are not prescribed to perpetuate stereotypes or negative images.

Recommendations

This study culminates in the recommendation that multiethnic children's books that fulfill the criteria for good literature and positively reflect the minority cultures of students should be prescribed for the elementary school curriculum, and used for reading or in-depth study. This literature should be carefully selected by a process that involves minority and mainstream educators and community members, and uses consistent and relevant criteria. The reading and study of these books in the classroom should involve the minority and mainstream students in ways to effectively contribute to their increased self-esteem and learning, and to their mutual understanding and respect. Teachers should receive

training in understanding this literature and support materials for using it.

Implementation

If the use of this literature is to be implemented in the curriculum, it must follow a process that is reasonable, consistent, and authoritative. These books should get the same care in selection as textbooks receive before they are adopted. Just as large committees are convened to meet over many months to evaluate and recommend a textbook series, so also should time and a careful choice of committee members be given to the selection of the multiethnic classroom books.

District Policy

The process suggested here acknowledges the directives of the California State Department of Education (1988) which states, "Each school or school district should have a materials selection policy that guides the purchase of materials for instruction and for school and classroom libraries" (p. x). Now that "library books" are being prescribed for classroom instruction, this policy should clarify the status of library books as instructional materials. Special provision also should be made to acknowledge the selection of multiethnic

materials. In this connection, it also would be wise to institute or review a district policy for instructional materials that may be challenged as inappropriate.

Committee Structure

"This policy should include a provision for a materials selection committee that, at the minimum, includes in its membership: administrators, curriculum planners, librarians, classroom teachers, and community representatives" (CSDOE, 1988, p. x). It is also essential to include an appropriate representation of minority educators and parents in this committee. If the school district has a high percentage of minority students, it would be advisable to have preliminary committees representing some of the ethnic populations. These minority educators and community members would evaluate books from each culture and provide input to the selection committee. Experience has shown that it would be most advisable to provide members of all of these committees with training in the rationale for using these books and guidelines for evaluating them. There should be a thorough understanding of the multicultural implications. There should be acceptance and discussion of the sensitivities of minority evaluators (Slapin & Seale, 1988). It is only when bad multiethnic books are

consistently, and overtly rejected by large numbers of people that the quality of publishing in this field will maintain a high standard.

With the current emphasis on literature in the elementary schools, library books have moved into the big business of textbooks. Classroom sets of books cost a great deal. Publishers should be made aware that non-stereotypical, positive multicultural and multiethnic literature can be commercially viable.

Selection

The selection committee should decide, at the start, how it wants to use this literature. Are the books to be for Core Study with a prescribed lesson plan? Should the books be assigned for Extended Reading at home, and only discussed in class? Both these categories are used in the government document Recommended Readings in Literature, K-8 (CSDOE, 1988, 1990).

This study introduces another category--books to be Read Aloud in class in the primary grades and beyond if applicable. Since these books are not purchased as classroom sets, there is money to provide many titles. It is most important, at this stage of growth, that children have access to books from many cultures, and many books within each culture. Only such variety can avoid

stereotyping. This also makes the selection process easier. If only one or two books are to be selected from a culture, the understandable tendency is for the selection committee to look for the perfect book that shows the culture in the perfect light. Experience has shown that this is a never-ending, frustrating, and unfruitful task.

Once the committee has consensus on a final list of books to be recommended, a sufficient number of titles should be put into selected classrooms for piloting. The district can decide whether only "Core Study" books with lesson plans should be issued at this point, or whether all books on the list should be piloted on a "Read Aloud" basis only. At the end of the semester, the final decisions can be made with the input received from the piloting teachers. After the list is adopted by the district Board of Education, copies of the books should be put on display for a limited time for review by the community.

Lesson Plans

Each book recommended for "Core Study" should be accompanied by a lesson plan for the teacher. These must be carefully conceived. It is most useful if minority educators could write, collaborate on writing, or

carefully review these plans. Though these books are chosen for their positive cultural content, they must also satisfy the criteria of good literary value and significant theme. Realistically, there are no perfect books that satisfy all of the unique criteria expressed in the previous chapter. However, good lesson plans can mitigate weaknesses and capitalize on the strengths in each book.

"Read Aloud" books should not be burdened with extensive lesson plans. These picture books and stories are not social treatises and should not be expected to bear the weight of being the only representation of a culture. It is enough that they present minority populations positively and the experience of sharing them is enjoyable. Given the time available in the school day, it is more important that many books from many cultures are read aloud, than a few studied in-depth. A sheet of background information for the teacher with a few suggested activities may be all that is needed to present these books.

Allocation

The number of books and titles purchased for each grade level is a decision frequently dictated by available funding. However, funding often depends on priorities.

It is hoped that the material in this study will allow administrators to make a strong proposal for giving the purchase of this literature priority. It also would help to have a definite and explicit number of titles and copies needed at each grade level. The following suggestions are given to assist in developing such a proposal.

Titles for in-depth Core Study are suggested for grades 5 and 6 only. There should be two Core Study titles at each grade level, and classroom sets of each title. At this level, there also should be a selection of eight Extended Reading titles that spans both grades, with two to three copies of each title available at the school site. Wide ranges of grade levels are included because the reading and comprehension abilities of students differ widely, and they should be allowed independent choice.

A selection of eight titles, including Extended Reading and Read Aloud books, should be made available for the teacher and students of grade 4. At least two copies of each of these titles should be in the classroom, and many copies should be in the school library. Teachers should read these books aloud and discuss them in class. Students should also be assigned to read all of these books--alone, together, and to younger children.

There should be 40 Read Aloud titles for all the primary grades, kindergarten to grade 3. At least two copies of each title should be available at the school site, to be shared by all these grade level teachers. Multiple copies also should be in the school library. Titles from a variety of cultures and grade levels should be selected. These books are to be read aloud to the children in one or more of these grades. Repetition can only enhance their impact. As children learn to read, they should be encouraged to read these books alone or together. By not providing classroom sets of books at these levels, money should be available to get this variety of titles. At this stage of child development, it is more important to reach out to many cultures in books than be limited to studying only a few books in detail.

The following tabulation should clarify these minimum recommendations:

Grades	Type	Titles	Total Books/Copies
K-3	Read Aloud	40	80 books
Gr. 4	Read Aloud & Extended Reading	8	16 books
Gr. 5	Core Study	2	60 books
Gr. 6	Core Study	2	60 books
Gr. 5-6	Extended Reading	8	16 books
	Total	60	232 books

The average cost of children's books in regular editions with reinforced bindings is $12.00. However, most of the regular titles are now available in prebound, hardback editions that average $7.00 a book. As can be seen, the funds necessary for infusing multiethnic literature into an elementary school curriculum are not prohibitive, and compare favorably with the cost of textbooks.

Further Research

There are other important areas that need to be researched and articulated to further support the premise presented in this study.

There is a need for carefully planned lesson units that capitalize on the cultural implications of the stories. The strategies used for presenting the lesson could take into account unique cultural learning modalities. Such a research and development project can give stature and usefulness to minority-culture books.

Basic research is needed on the effect of multiethnic literature on the reading ability and/or academic skills of the minority child. Given the increase in self-esteem and the advantage of prior knowledge, it would be assumed that minority children should fare well in classes using this literature. But this writer found no research

studies documenting this hypothesis. Some correlational research is needed, establishing the positive relationship between reading multiethnic literature and improved reading scores in minority children. This would provide strong justification for using these books in the elementary classroom.

Continued work needs to be done in finding, evaluating, and recommending English language books from the Hispanic and newer immigrant cultures.

Summary

This study has attempted to prove the value of using multiethnic children's literature in the elementary school classroom and English Language Arts curriculum. For the minority child, such use can increase self-esteem and reading motivation. Such study also can give mainstream children and teachers a better understanding of other cultures present in the school populations. The reading of these books can also enrich the Language Arts curriculum because they include some of the best contemporary children's literature. They add to the knowledge of the student and teacher as they provide information on minority history that frequently is omitted or misrepresented in textbooks. Their influence is felt in the informal curriculum as they are read at home and

reach parents. By promoting mutual understanding, they can improve the school climate. All of this is possible if this literature is: (a) introduced in considerable quantity and variety at an early age, when the attitudes of children are being formed; (b) prescribed for use in the school classroom and curriculum so that all children have consistent access to it; and (c) selected carefully to have a positive effect on both minority and mainstream children.

The guidelines for selection include criteria that apply to good literature generally. There are also special considerations for multiethnic literature. These include special attention given to the ethnicity of the authors and illustrators in the belief that they are more knowledgeable of and sensitive to their own cultures. The content of the book should provide correct information relating to the culture presented. It should not be too generic nor exploit the exotic. The illustrations, language, and especially the characterization, should avoid obvious or subtle stereotypes. Over and above all, the literature should provide a positive, realistic reflection of a culture that gives pleasure and understanding to the reader.

There is no doubt that multiethnic children's literature deserves attention by educators. These books

must be sought out, borrowed or purchased, and read consistently, frequently, and effectively by students and teachers. They must be present in the school libraries and classrooms in a great variety and in large numbers. It is not a lack of funding, but a lack of priority that prevents their purchase. These books are cost effective. Their contribution to literacy, knowledge, personal self-esteem, and mutual understanding more than balance their cost. If the mission of the school is to prepare children for success in the larger society, then these books are an introduction to that pluralistic society.

APPENDIX

MULTIETHNIC CHILDREN'S LITERATURE

A Selected List of Books for Use in the Elementary School Curriculum

Appendix

MULTIETHNIC CHILDREN'S LITERATURE

A Selected List of Books for Use in the Elementary School Curriculum

This list is a selection from the growing field of multiethnic children's literature. There are many more books that meet some or all of the criteria discussed in this project. The titles chosen are the result of careful review, discussion, and consideration of other recommended lists. The selections are briefly annotated with consideration for their relevance to this study. The books are currently in print.

Categories for Classroom Use

Read Aloud. Books to be read to the children in small or large groups and possibly followed with directed discussion by the teacher.

Extended Reading. Books to be made available at the school site for reading or borrowing, prescribed for home reading, and frequently included in classroom discussions.

Core Study. Books to be studied in-depth in the classroom by all students. Lesson plans should be provided for teachers.

Culture Labels

See Definition of Terms in this project. Books set in the homelands of immigrant populations ar also included, because they contribute to the cultural heritage of ethnic groups.

Summary of Guidelines for Evaluation

General criteria for children's literature to be used in the classroom:

The books should:

be suitable for the targeted age in content, language and theme.

be well-written, with language that can serve as a model.

be intellectually challenging and develop ethical responsibility.

be enjoyable and aesthetically stimulating.

explore diversity and encourage a sense of heritage.

Evaluative guidelines for multiethnic literature.

Consider the:

ethnicity and authority of the author and illustrator.

date of publication and the currency of the information.

veracity of the historical and cultural information and attitude.

appropriateness of the illustrations and language.

the portrayal of characters to avoid stereotypes.

relevant or universal theme.

The ultimate question is--Will this book promote self-esteem in the minority culture child and encourage respect or liking in the mainstream reader?

Recommended Multiethnic Literature K-6

1. Adoff, A. (1982). All the Colors of the Race. Illus. by John Steptoe: New York, Lothrop.
Short poems that promote self esteem in a bi-racial child.
READ ALOUD Gr. 2-4.
Bi-racial, African American.

2. Baker, O. (1981). Where the Buffaloes Begin. Illus. by Stephen Gammell: New York, Viking.
Legend of Indian boy's search and his ride to save his people. Superior writing.
READ ALOUD Gr. 3-4.
Native American.

3. Bang, M. (1985). The Paper Crane. Illus. by author: New York, Greenwillow.
The gift of a dancing crane brings back the customers of a bypassed roadside diner. Multiethnic , contemporary setting.
READ ALOUD K-3.
Multiethnic.

4. Beatty, P. (1981). Lupita Manana. New York: Morrow.
Mexican girl and her brother cross illegally into the U.S. and cope with danger and hardships.
EXTENDED READING Gr. 6-8.
Hispanic.

5. Bonnici, P. (1984). The Festival. Minneapolis: Carolrhoda.
Picture book depicting an East Indian festival celebration through the eyes of a young child.
READ ALOUD K-1.
East Indian.

6. Brenner, B. (1981). Mystery of the Plumed Serpent. Illus. by Blanche Sims: New York, Knopf.
Simple mystery about thieves who are stealing Mexican artifacts and how the children's knowledge of Mexican history helps them unravel the plot.
Extended Reading - Gr. 3-5.
Hispanic.

7. Brown, T. P. b. (1986). Hello, Amigos. Photos by Fran Ortiz: Boston, Holt.
Photo essay showing young Frankie Valdez at school and at home in San Francisco.
READ ALOUD K-2.
Hispanic.

8. Bryan, A. (1974). Walk Together Children: Black American Spirituals. Illus. by author: New York, Atheneum.
Simple melody scores and words for 24 spirituals. Introduction with information. Woodcut illustrations.
READ ALOUD Gr. 2-4.
African American.

READ ALOUD Gr. 1-3.
Native American.

17. Cohlene, T. (1990). Ka-Ha-Si and the Loon: An Eskimo Legend. Illus. Charles Reasoner: Vero Beach, FL; Rourke.
The story of how lazy Kahasi develops into a man of extraordinary strength through the help of the loon, and saves his people. Information in Appendix on history, geography and customs.
READ ALOUD Gr. K-3
EXTENDED READING Gr. 2-4.
Native American.

18. Cohlene, T. (1990). Quillworker: A Cheyenne Legend. Illus. by Charles Reasoner: Vero Beach, Rourke.
The story of a gifted Cheyenne girl who uses her needlecraft to save her brothers and is then turned into a star as a reward. Appendix has information on history and culture of this tribe.
READ ALOUD Gr. K-3
EXTENDED READING Gr. 2-4.
Native American.

19. Comstock, E. (1979). Vallejo and the Four Flags. Incline Village,Nevada: Comstock NV Pub.
Simply written biography of General Vallejo, starting in his childhood and showing his contributions to the history of California.
CORE Gr. 4
Extended Reading Gr. 4-6.
Hispanic.

20. Dawson-Boyd, C. Circle of Gold. New York: Scholastic.
Pre-teen African American girl is faced with the suspicion of theft in school, and is able to resolve the conflict with help of friends.
EXTENDED READING Gr. 4-6.
African American.

21. Driving Hawk Sneve, V. (1988). Dancing Teepees: Poems of American Indian Youth. Illus. by Stephen Gammell: New York, Holiday.
Short poems , appropriately illustrated by symbols and cultural designs.
READ ALOUD Gr. 2-5.
Native American.

22. Ferris, J. (1989). Arctic Explorer: The Story of Matthew Henson. Minneapolis: Carolrhoda.
An easy reading biography of the man who reached the North Pole with Peary in 1909.
EXTENDED READING Gr. 3-5.
African American.

23. Ferris, J. (1988). Go Free or Die: A Story About Harriet Tubman. Minneapolis: Carolrhoda.
Simply written but inspiring biography Tubman who escaped from slavery through the Underground Railroad, and her success in leading her family and other slaves to freedom .
EXTENDED READING Gr. 4.
African American.

9. Bunting, E. (1988). How Many Days to Thanksgiving? Illus. by Beth Peck: Boston, Clarion.
Refugee families from the Caribbean experience hardships fleeing by boat to safety in the U.S.
READ ALOUD Gr. 2-4.
Hispanic.

10. Cameron, A. (1981). The Stories Julian Tells. Illus. by Ann Strugnell: New York, Knopf.
Humorous stories of a black father's loving relationship with his two young sons.
READ ALOUD Gr. 3-5.
African American.

11. Clifton, L. (1983). Everett Anderson's Goodbye. Illus. by Ann Grifalconi: Boston, Holt.
A small child goes through the stages of grieving for the death of his father.
READ ALOUD K-3.
African American.

12. Coburn, J. R. (1976). Beyond the East Wind: Legends and Folktales of Vietnam as told by Duong Van Quyen. Illus. by Nena Grigorian Ullberg: Thousand Oaks, Burn-Hart.
A retelling of folktales in beautiful language with delicate illustrations authenticly reflecting the culture. Map, brief historical background and 5 pages of notes on the text.
READ ALOUD Gr. 3-5.
Vietnamese.

13. Coburn, J. R. (1979). Encircled Kingdom: Legends and Folktales of Laos. Illus. by Nena Grigorian Ullbert: Thousand Oaks, Burn-Hart.
A well-written collection of folktales and legends that reflect the traditions and festivals of this country. Effective illustrations and borders. Map and historical background .
READ ALOUD Gr. 3-5.
Laotian.

14. Coburn, J. R. (1978). Khmers, Tigers and Talismans: From the History and Legends of Mysterious Cambodia. Illus. by Nena Grigorian Ullberg: Thousand Oaks, Burn-Hart.
The adventures and great deeds of the legendary King Jayavarman II. Excellent language and illustrations that enhance the text. Map and historical notes.
READ ALOUD Gr. 4-8
EXTENDED READING Gr. 6-8.
Cambodian.

15. Coerr, E. (1977). Sadako and the Thousand Paper Cranes. Illus. by Ronald Himler: New York, Putnam.
Novelette about a courageous, Japanese girl's last months before she died of leukemia caused by radiation from the atom bomb explosion. The legend of the cranes and the loyalty of her friends gave her hope.
CORE STUDY Gr. 4.
Japanese.

16. Cohen, C. L. (1988). The Mud Pony. Illus. by Shonto Begay: New York, Scholastic.
Skidi Pawnee story of a magical pony who assists a lost Indian boy and then helps him to become a leader, after which the pony vanishes.

24. Freeman, F. B. (1971 (new edition)). Two Tickets to Freedom: the True Story of Ellen and William Craft, Fugitive Slaves. New York: Bedrick.
Fictionalized, bute true story of a young slave couple and their daring escape to the free states in the North.
EXTENDED READING Gr. 5-7.
African American.

25. Friedman, I. (1984). How My Parents Learned to Eat. Illus. Allen Say: Boston, Houghton.
A child describes the courtship of her Japanese mother by her American father, while he was in Japan. Gentle humor showing compromise and caring.
READ ALOUD Gr. 2-4.
Japanese American.

26. Garcia, M. (1987). The Adventures of Connie and Diego. Illus. by Malaquias Montoya: San Francisco, Children's Book Pr.
Fable about multiracial children searching for acceptance and finally finding it back home.
READ ALOUD K-3.
Hispanic
Bi-racial.

27. Garza, C. (1990). Family Pictures. San Francisco: Children's Book Press.
Picture book with bilingual text showing some experiences of author as a child in an Hispanic community in Texas.
READ ALOUD Gr. K-2.
Hispanic.

28. George, J. C. (1972). Julie of the Wolves. New York: Harper.
Teenage Eskimo girl is lost on the tundra and survives with the protection of a wolf pack.
Newbery Medal 1973.
CORE Gr. 6-8.
Native American.

29. Gleiter, J. (1989). Diego Rivera. Milwaukie: Raintree.
Simple biography of the Mexican artist and muralist. One of a series of Hispanic biographies by Raintree Press.
READ ALOUD Gr. 4-6.
Hispanic.

30. Goble, P. (1987). Death of the Iron Horse. Illus. by author: New York, Bradbury.
A compassionate retelling of the derailment of a train by four Cheyennes in 1867 because they feared being overrun by the white men. Striking illustrations.
READ ALOUD Gr. 2-4.
Native American.

31. Goble, P. (1978). The Girl Who Loved Wild Horses. Illus. by author: New York, Bradbury.
A story about an Indian girl's love of horses and how she dwells with them in freedom and eventually becomes one with the Horse People.
READ ALOUD Gr. 1-3.

Native American.

32. Goble, P. (1983). Star Boy. Illus. by author: New York, Bradbury.
Legend showing how the Sun, the Moon , the Morning and Evening stars were related to an Indian family on earth, and how the boy Scarface became Star Boy.
READ ALOUD Gr. K-3.
Native American.

33. Gray, G. (1978). How Far Felipe? New York: Harper.
An easy reading book about the journey of Felipe and his family from Mexico to California about 1776.
EXTENDED READING Gr. 2-3.
Hispanic.

34. Greene, B. (1975). Philip Hall Likes Me, I Reckon, Maybe. New York: Dial.
Humorous school and home experiences of a smart preteen girl who has a competitive friendship with a boy in her class.
EXTENDED READING Gr. 5-8.
African American.

35. Greenfield, E. (1972). Honey, I Love. Illus. by Diane and Leo Dillon: New York, Harper.
Sixteen short poems of the joys of daily life and love.
READ ALOUD Gr. 1-4.
African American.

36. Greenfield, E. (1973). Rosa Parks. Illus. by Eric Marlow: New York,Harper.
An easy-to-read biography of the black seamstress who precipitated the civil rights actions of the sixties when she refused to give up her seat on the bus to a white man.
READ ALOUD Gr. 1-3.
African American.

37. Grifalconi, A. (1990). Osa's Pride. Illus. by author: Boston, Little, Brown.
Glowing pictures and simple text tell the story of the vain young Osa, who gets a gentle lesson about the foolishness of pride from her grandmother.
READ ALOUD Gr. K-2.
African.

38. Hamilton, V. (1988). Anthony Burns: the Defeat and Triumph of a Fugitive Slave. New York: Knopf.
Documented but fictionalized story of the runaway slave whose presence in Boston tested the Fugitive Slave Act.

EXTENDED READING Gr. 6-8.
African American.

39. Hamilton, V. (1989). The Bells of Christmas. Illus. by Lambert Davis: San Diego, Harcourt.
The story of how the Bell family celebrated Christmas as traditional pioneers in 1890.

READ ALOUD GR. 3-4.
African American.

40. Hamilton, V. (1985). The People Could Fly. Illus. by Leo and Diane Dillon: New York, Knopf.
Excellent collection of African and African American folk tales - some with Black English.
EXTENDED READING - Gr . 5 - 8
READ ALOUD - all ages.
African, African-American.

41. Havill, J. (1989). Jamaica Tag-Along. Illus. by Anne Sibley O'Brien: Boston, Houghton.
When her older brother refuses to let her tag along with his friends, Jamaica finds her own friends.
READ ALOUD K-2.
African American.

42. Heide, F. P. I. (1990). The Day of Ahmed's Secret. Illus. by Ted Lewin: New York, Morrow.
The sights of Cairo colorfully surround young Ahmed as he goes about the city doing deliveries for his father. At the end of the day he shares the secret that he can now write his name.
READ ALOUD Gr. 1-3.
Middle Eastern.

43. Hewett, J. (1990). Hector Lives in the United States Now: the Story of a Mexican-American Child. Photos. by Richard Hewett: Philadelphia, Lippincott.
Photo essay of Hector in school and at play in the community.
READ ALOUD Gr. K-3.
Hispanic.

44. Hurmence, B. (1982). A Girl Called Boy. Boston: Clarion.
Suspenseful story of contemporary girl transported back in time to experience being a runaway slave child.
EXTENDED READING Gr. 5-6.
African American.

45. Ignacio, M. M. (1977). The Philippines: Roots of my Heritage. San Francisco: Japanese American Cultural Press.
Written when the author was 16 years old, the book tells of her year's visit back to the Philippines.
EXTENDED READING Gr.4-6.
Filipino-American.

46. Irwin, H. (1984). I Be Somebody. New York: Atheneum.
The 1910 migration of black families to Canada told through the experience of a young boy.
Suspense, mystery and good research.
CORE STUDY Grade 5-7.
African American.

47. Jaffrey, M. (1985). Seasons of Splendor: Tales, Myths and Legends from India. Illus. by Michael Foreman: New York, Macmillan.

Retelling of East Indian legends in relation to the celebration of Hindu festivals.
EXTENDED READING Gr. 6-8.
East Indian.

48. Krumgold, J. (1953). And Now Miguel. New York: Crowell.
A coming-of-age story about young Chavez who wants to go up in the mountains with the adults to tend the family herds. Newbery Medal 1954.
CORE STUDY Gr. 5-6.
Hispanic.

49. Lewis, T. P. (1971). Hill of Fire. Illus. Joan Sandin: New York, Harper.
A simple retelling of the eruption of the Paricutin volcano , and its effect on a village family in Mexico.
EXTENDED READING Gr. 2-4.
Hispanic.

50. Lord, B. B. (1984). In the Year of the Boar and Jackie Robinson. New York: Harper.
Humorous story of the experiences of a young Chinese immigrant successfully adapting to American customs while retaining a respect for her own culture.
CORE STUDY Gr. 4 - 6.
Chinese-American.

51. Louie, A. (1982). Yeh Shen: A Cinderella Story from China. Illus. by Ed Young: New York , Philomel.
The Cinderella motif in a story that predates the European version.
READ ALOUD K-3.
Chinese.

52. Marie, D. (1988). Tears for Ashan. Illus. Norman Childers: Memphis, Creative Press.
Simply illustrated picture book showing an African boy witnessing the kidnapping of his family and other villagers by slavers.
READ ALOUD Gr. 1-3.
African.

53. McDermott, G. (1974). Arrow to the Sun: a Pueblo Indian Tale. New York: Viking.
Striking illustrations surround this tale of a boy's quest to find his father, the Lord of the Sun.
READ ALOUD Gr. 1-3.
Hispanic
Native American.

54. McKissack, P. C. (1986). Flossie and the Fox. Illus. by Rachel Isadora: New York, Dial.
African American folktale has Red Riding Hood (Flossie)outwitting the fox!
READ ALOUD Gr. 2-4.
African American.

55. Miles, M. (1971). Annie and the Old One. Illus. by Peter Parnall: Boston, Little, Brown.
An intergenerational Navaho story of Annie's loving relationship to her mother and her

grandmother.
READ ALOUD Gr. 2-4
EXTENDED READING Gr. 3-5.
Native American.

56. Musgrove, M. (1976). Ashanti to Zulu: African Traditions. Illus. by Leo and Diane Dillon: New York, Dial.
Exquisite pictures and short text describe scenes of African culture and history. Arranged alphabetically.
READ ALOUD Gr. 3-5.
African American.

57. Namjoshi, S. (1986). Aditi and the One-Eyed Monkey. Illus. by Hanife Hassan: Boston, Beacon Pr.
This fantasy, about the adventures of Princess Aditi and three animal friends, stresses non-violence, kindness and
feminine leadership.
EXTENDED READING Gr. 4-6.
East Indian.

58. Nhuong, H. Q. (1982). The Land I Lost: Adventures of a Boy in Vietnam. New York: Harper.
Stories about the author's life, as a boy, in a Vietnamese village. Though written simply the episodes have suspense, interest and impact.
EXTENDED READING Gr. 6-8.
Vietnamese.

59. Nunes, S. (1988). Coyote Dreams. Illus. by Ronald Himler: New York, Atheneum.
A child steals out to dance and play with the coyotes, then it is time to say goodnight and return to bed, but she dreams of the coyotes.
READ ALOUD K - 2.
Hispanic.

60. Ortiz, S. (1988). The People Shall Continue. Illus. by Sharol Graves: San Francisco, Children's Book Press.
Very brief survey of Native American History stressing their reverence for nature and living peacefully with all people.
READ ALOUD Gr. 2-4.
Native American.

61. Parker, M. (1990). What is Martin Luther King, Jr. Day. Chicago: Children's Press.
Picture book with photos and illustrations introducing very young children to the contributions of Martin Luther King, Jr.
READ ALOUD K-2.
African American.

62. Pittman, H. C. (1988). The Gift of the Willows. Illus. by author: Minneapolis, Carolrhoda.
Beautifully illustrated story showing how the growth of a young family parallels the changes and vicissitudes of nature.

READ ALOUD Gr. 2-4.
Japanese.

63. Politi, L. (1973). The Nicest Gift. Illus. by author: New York, Scribners.
Colorful description about life of people from "Old Mexico".
Strong on food, fun and fiesta in middle class setting.
READ ALOUD K-3.
Hispanic.

64. Price, L. (1990). Aida. Illus. by Leo and Diane Dillon: San Diego, Harcourt.
Lavish illustrations surround the story of Verdi's opera about Aida, the Ethiopian slave torn by loyalty to father and love for the Egyptian warrior who is her enemy.
Extended Reading Gr. 4-6
Read Aloud Gr. 3-5.
African.

65. Rohmer, H. e. „ (1987). The Invisible Hunters. Illus. by Joe Sam: San Francisco, Children's Book Pr.
A Miskito tale of how the coming of 'strangers' negatively affects the lives of two hunters,the natural resources of the region and the local customs.
READ ALOUD Gr. 3-5.
Native American.

66. Rohmer, H. a. D. (1987). Mother Scorpion Country. Illus. by Virginia Stearns: San Francisco, Children's Book Pr.
A legend of the love and loyalty of a husband for his wife as he follows her to the land of the dead. Similarities to the Greek myth of Orpheus and Persephone.
READ ALOUD Gr. 3-5.
Native American.

67. Sanfield, S. (1989). High John the Conqueror. Illus. by John Ward: New York, Orchard.
Collection of humorous stories about the traditional trickster hero interacting equally with slaves and masters.
READ ALOUD Gr. 3-6
EXTENDED READING Gr. 5-8.
African American.

68. Shetterly, S. H. (1990). The Dwarf-Wizard of Uxmal. Illus. by Robert Shetterly: New York, Atheneum.
Folktale from the Aztec culture about Tol, hatched from an egg, proves his worth and becomes the leader of his people.
EXTENDED READING Gr. 3-5.
Hispanic
Native American.

69. Sloat, T. (1990). The Eye of the Needle. Illus. by author: New York, Dutton.
Based on a Yupik tale of the wonderful fish and animals that Amik catches. The repetition and exaggeration give interest and humor.

READ ALOUD Gr. K-2.
Native American.

70. Snyder, D. (1987). The Boy of the Three Year Nap. Illus. by Allen Say: Boston, Houghton.
Lazy young man, at first outwitted by his mother and forced to marry and work, finally becomes responsible.
READ ALOUD Gr. 1-3.
Japanese.

71. Sonneborn, R. (1970). Friday Night is Papa Night. New York: Viking.
Pedro's father only comes home on Friday nights because of his job, and this night is always a special occasion with the family.
READ ALOUD Gr. K-2.
Hispanic.

72. Soto, G. (1990). Baseball in April and Other Stories. San Diego: Harcourt, Brace Jovanovich.
Collection of contemporary, humorous and humane stories of young Chicanos growing up in the central valley.
CORE STUDY Gr. 5-6.
Hispanic.

73. Speier, P. (1980). People. Illus. by author: New York, Doubleday.
A large, informational picture book introducing, briefly, the clothes, foods, language, housing, physical features etc. of many cultures in the world.
READ ALOUD Gr. 2 - 5.
Multicultural.

74. Staples, S. F. (1989). Shahbanu: Daughter of the Wind. New York: Knopf.
Realistic fiction about the hardships and simple joys of life in a village in the Cholistan desert. Well written, suspenseful, informational. Newbery Honor Book 1990.
CORE STUDY Gr. 6-7.
Pakistani.

75. Steptoe, J. (1987). Mufaro's Beautiful Daughters: An African Tale. Illus. by the author: New York, Lothrop.
Beautiful pictures of African men and women in a story that has motifs from many traditional European folktales.
READ ALOUD Gr. K-3.
African American.

76. Steptoe, J. (1984). The Story of Jumping Mouse. Illus. by author: New York, Lothrop.
Legend of a mouse who gives most of himself away during a journey, and is eventually honored by being turned into an Eagle.
READ ALOUD Gr. K-3.
Native American.

77. Surat, M. M. (1983). Angel Child, Dragon Child. Milwaukie: Raintree.
Vietnamese immigrant child, at first ridiculed, gains the respect, love and support of her classmates, who raise money to bring her mother to the U.S.
READ ALOUD Gr. 1-3.
Vietnamese-American.

78. Taylor, M. (1987). The Friendship. New York: Dial.
Short novelette about the confrontation of two adults , one black, one white, who were once friends.
EXTENDED READING Gr. 6-8.
African American.

79. Taylor, M. (1978). Roll of Thunder, Hear My Cry. New York: Dial.
Story of courage and humor showing how Cassie and her family lived with segregated schools and discrimination in the South in the early years of this century. Newbery Medal 1977.
CORE STUDY Gr. 6-7.
African American.

80. Tran, K. (1987). The Little Weaver of Thai-Yen Village. San Francisco: Children's Book Pr.
Bilingual story of Vietnamese girl wounded in the war and brought to this country for treatment. Emotional but not exploitive. Pronunciation of proper nouns included.
READ ALOUD Gr. K-3.
Vietnamese-American.

81. Tsuchiya, Y. (1988). The Faithful Elephants. Illus. Ted Lewin: New York, Morrow.
A true story of the starvation death of two elephants in the Tokyo zoo during World War II.
READ ALOUD Gr. 3-4.
Japanese.

82. Uchida, Y. (1983). The Best Bad Thing. New York: Macmillan.
Pre-teen Rinko deals successfully with cross generational and cross cultural tension in this story - one of a trilogy.
EXTENDED READING Gr. 4-5.
Japanese-American.

83. Uchida, Y. (1985 c.1971). Journey to Topaz: Story of the Japanese-American Evacuation. San Francisco: Creative Arts Book Co.
Author's experiences as a child in the relocation camps of World War II. Informative but not censorious.
CORE STUDY Gr. 6-8.
Japanese-American.

84. Uchida, Y. (1985). Samurai of Gold Hill. San Francisco: Creative Arts Bks.
Story, based on fact, of a marooned Japanese colony in California, early in this century.
EXTENDED READING Gr. 4-6.
Japanese-American.

85. Walter, M. P. (1985). Brother to the Wind. Illus. Diane and Leo Dillon: New York, Lothrop.
In this beautifully illustrated folktale an African boy actively pursues and fulfills his dream to fly.
READ ALOUD Gr. 2-4.
African American.

86. Walter, M. P. (1989). Have a Happy . . . Illus. Carole Byard: New York, Lothrop.
Simple story woven around a family's preparation for the African American Kwanzaa festival.
CORE STUDY Gr. 4-5.
African American.

87. Walter, M. P. (1986). Justin and the Best Biscuits in the World. Illus. Catherine Stock: New York, Lothrop.
Justin spends time with his grandfather on a ranch and learns about his heritage. He also learns how to cook.
CORE STUDY Gr. 4 - 5.
African American.

88. Walter, M. P. (1983). My Mama Needs Me. Illus. by Pat Cummings: New York, Lothrop.
A little boy restricts his play because he feels responsible for helping to look after his newborn sister.
READ ALOUD K-2.
African American.

89. Williams, V. (1985). Cherries and Cherry Pitts. Illus. by author: New York, GreenwilloW.
Bidemmi loves drawing and fills the pages with drawings of her experiences and of herself.
READ ALOUD Gr. K - 3.
African American.

90. Williams, V. (1982). Music, Music Everyone. Illus. by author: New York, Greenwillow.
Inner city children band together to give a musical performance and raise money to help a neighbor.
READ ALOUD K-3.
Multiethnic.

91. Winter, J. (1988). Follow the Drinking Gourd. Illus. by author: New York, Knopf.
In this picture book primitive-style paintings depict a family of slaves escaping by using the stars as a guide. Score and text of song.
READ ALOUD Gr. K-3.
African American.

92. Wojciechowska, M. (1970). Shadow of a bull. Drawings by Alvin Smith: New York, Atheneum.
A-coming-of-age story set in Spain. Young Manolo is expected to continue his father's reputation as a great bullfighter, but he is afraid of the bulls and must learn to face his fear, as also to make his own decisions about life. Newbery Medal 1965.
CORE STUDY Gr. 6-8.
Hispanic.

93. Wyndham, R. Chinese Mother Goose Rhymes. Illus. by Ed Young: New York, Putnam.
Short, catchy rhymes that appeal to children are surrounded by borders and pictures of appropriate illustrations of Chinese characters.
READ ALOUD K-2.
Chinese.

94. Yagawa, S. (1981). The Crane Wife. Illus. by Suekichi Akaba. Illus. by Suekichi Akaba: New York, Morrow.
A beautiful woman brings success to her husband, but his greed forces her to resume her form as a crane and fly away.
READ ALOUD Gr. 2-4.
Japanese.

95. Yarbrough, C. (1979). Cornrows. Illus. by Carol Byard: New York, Coward-McCann.
Poetic recital of names and events in African American heritage while child's hair is being lovingly braided. Brown and white pictures.
READ ALOUD Gr. 1-4.
African American.

96. Yashima, T. (1955). Crow Boy. Illus. by author: New York, Viking.
A village boy, rejected by his fellow students because of his simple ways, proves himself, and is accepted.
READ ALOUD Gr. 1-3.
Japanese.

97. Yashima, T. (1958). Umbrella. Illus. by author: New York, Viking.
Preschool child can hardly wait for a rainy day to wear her new rain shoes and use her umbrella.
READ ALOUD K-1.
Chinese.

98. Yates, E. (1950). Amos Fortune, Free Man. : New York, Dutton.
Black slave works toward gaining freedom for himself and others, and dies at 90, a respected , free member of society.
CORE STUDY Gr. 6-9.
African American.

99. Yee, P. (1989). Tales from Gold Mountain: Stories of the Chinese in the New World. Illus. by Simon Ng.: New York, Macmillan.
Well-written collection of stories about Chinese immigrants in various fields of work - and play.
EXTENDED READING Gr. 6-8.
Chinese-Canadian.

100. Yep, L. (1977). Child of the Owl. New York: Harper.
Chinese-American adolescent visits her grandmother in San Francisco and learns respect for her own cultural traditions.
EXTENDED READING Gr. 5-7.

Chinese-American.

101. Yep, L. (1975). Dragonwings. : New York, Harper.
A look at San Francisco and Chinatown life in the early 1900s through the eyes of a Chinese immigrant boy. Description of the 1906 earthquake and reference to how it affected the Chinese American community.
CORE STUDY Gr. 6-8.
Chinese-American.

102. Young, E. (1989). Lon Po Po: A Red Riding Hood Story. Illus. by author: New York, Philomel.
Beautifully illustrated picture book ,giving an earlier version of the traditional Red Riding Hood story.
READ ALOUD Gr. K-3.
Chinese.

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